WESTERN RECORDER.

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ONEIDA INSTITUTE OF SCIENCE AND INDUSTRY.

We noticed last week, in a cursory manner, some of the general features of the second printed report of this institution. We present from the pamphlet the following condensed view of the commencement and progress and future prospects of the seminary :—

This institution was commenced by an association of stockholders, for the purpose of testing the practicability of connecting manual labour with the pursuits of literature and science.

The main principles adopted, were the following :—

1. "The primary object of the institution shall be, to educate young men who have ultimately in view the gospel ministry ; but other young men, of good moral character, shall be admitted to the privileges of the institution.

2. "Manual labour in agricultural, horticultural, and mechanical business, shall be required of each student, not less than three hours per day, upon an average, and not more than four. The avails of this labour shall be applied to the support of the students, and necessary improvements for the benefit of the institution.

3. "No student shall be admitted into the institution, or continued in it, who shall be unwilling to submit to manual labour, and to all its other regulations."

4. In connexion with instruction in literature and science, "it shall be the duty of the instructors to inculcate the truths of the christian religion."

5. A board of trustees shall be appointed annually by a meeting of the subscribers, until the institution shall be incorporated under such regulations as a majority of the subscribers, at an annnal meeting, or at a meeting publicly notified, shall approve.

A farm was purchased near Whitesboro', containing one hundred and fourteen and a quarter acres, for five thousand three hundred and sixty-nine dollars. The institution was opened for the reception of students the 1st of May, 1827, under the instruction of Rev. George W. Gale and Mr. Pelatiah Rawson, both men of liberal education. About twenty students, as many as the farm house would accommodate, were received. For the success of the experiment, it was deemed expedient to admit none under the age of fifteen years. For the labour performed this year, the students were allowed their board and washing.

The success of the experiment the first year equalled the most sanguine expectations of the patrons of the institution, and the trustees passed the following resolution :—

"Resolved unanimously, That it is expedient to erect suitable buildings for the accommodation of students, as soon as the necessary funds can be obtained."

During the winter months there was a vacation, and most of the students were employed in keeping school. The school was opened again the 1st of April, 1828. In order to make the situation of the students tolerable, until the erection of suitable buildings, a small addition was made to the farm house, which would answer for a kitchen below, and a school room above. In consequence of this, the instructors were enabled to receive about thirty-five students, including a few who obtained places in the village.—During this year, a Society of Inquiry on missions and theological subjects was formed among the students, and a reading room established, and furnished with several periodical works, most of which were sent gratuitously by the proprietors. In the fall of this year, an addition of upwards of five hundred volumes was made to the library, principally by donations from the citizens of New-York, who also contributed upwards of one thousand dollars to the funds of the institution. The students were allowed their board for the labour performed. The whole amount allowed the students this year for their labour, was about twelve hundred dollars.

From the success of these efforts, during the two seasons mentioned, the trustees were fully satisfied with the result of the experiment ; and at their meeting in January, 1829, resolved to apply to the Legislature, then in session, or to the Regents of the University, for an act of incorporation ; and the resolution was carried into effect.

The students at this time sent to the trustees a respectful communication, stating their convictions of the utility of the plan of the institution, as "derived solely from personal experience and observation." The following is an extract :—

1. We are convinced that the general plan is practicable. 2. That the amount of labour required does not exceed the actual demands of the human system. 3. That the amount of labour does not retard the progress of the student, but by preserving and augmenting his physical energies, does eventually facilitate it. 4. That the legitimate effect of such a system upon body and mind, is calculated to make men hardy, enterprising and independent ; and to wake up within them a spirit perseveringly to do, and endure, and dare. 5. Though the experiment at every step of its progress has been seriously embarrassed with difficulties, neither few in number nor inconsiderable in magnitude, as those know full well who have experienced them, yet it has held on its way, till the entire practicability of the plan stands embodied in actual demonstration.

The committee of the Regents of the University, to whom the petition for incorporation had been referred, made a favourable report on the same ; the substance of which is as follows :—

"The plan of education devised for this school, meets the decided approbation of the committee ; and if judiciously put into practice, cannot fail, in their opinion, of realising the high expectations of its liberal benefactors.

"Among the advantages which this plan offers over that of ordinary academic schools, may be enumerated the following :—

"By enabling the pupil to defray the principal portion of the expense of his education by his labour, it renders the advantages of the school accessible to the indigent classes of society.

"By alternating labour with study, physical and intellectual health and vigour are promoted, and habits of application and industry established.

"By blending practice with principles, in a business which is to constitute an employment for life, new interest and new ardour are imparted to both ; and the irksomeness of study is transformed into an instructive recreation.

"By diffusing, in the departments of productive labour, the elemental principles of the sciences upon which their successful operations are based, new facilities are given to improvement in the useful arts.

"And it forms no inconsiderable recommendation to the consideration of the Regents, who are constituted the guardians of the higher branches of education, that this plan of instruction is specially calculated to improve the knowledge and elevate the character of that class of our fellow citizens, whose industry constitutes the main sources of our wealth, and whose numbers give tone and character to our political and social institutions."

This report, so highly creditable to the good sense and the good feeling of the committee, was seconded by the granting of the following charter :—

The Regents of the University of the state of New-York, to all to whom these presents shall or may come—Greeting :—

Whereas John J. Knox, James Dean, Abraham Varick, Thomas Hastings, and others, by an instrument in writing, under their hands and seals, after stating that they were the founders of a public school, situated in Whitestown, in the county of Oneida, intended to unite husbandry, horticulture, and the mechanic arts, with the cultivation of literature ; that said school was already possessed of a considerable amount of real and personal property ; and that they have contributed the sums set opposite their names toward the funds of said school, did, by said instrument in writing, request, that said school might be incorporated ; and that Samuel Stocking, Apollos Cooper, Asahel Seward, Moses Bagg, John Frost, Thomas Walker, William Walcott, John Bradish, George Huntington, Elnathan Judd, Samuel C. Aikin, Noah Coe, Walter King, Welcome A. Clark, and Jesse W. Doolittle, might be appointed trustees of said school, under the name of the "Oneida Institute of Science and Industry :" And whereas it appears from said instrument in writing, and from the documents accompanying the same, that the said applicants have contributed more than half in value of the real and personal property collected or applied for the benefit of said school :—

Now know ye, that we, the said Regents, being satisfied of the truth of the allegations contained in said instrument, and conceiving that the incorporation of said school will be conducive to the diffusion of useful knowledge, do, by these presents, pursuant to the statute in such cases made and provided, signify our approbation of the incorporation of the said Samuel Stocking, Apollos Cooper, Asahel Seward, Moses Bagg, John Frost, Thomas Walker, William Walcott, John Bradish, George Huntington, Elnathan Judd, Samuel C. Aikin, Noah Coe, Walter King, Welcome A. Clark, and Jesse W. Doolittle, by the name and style of "The Trustees of the Oneida Institute of Science and Indsutry ;" being the name mentioned in and by the said instrument in writing.

In testimony whereof, we have caused our common seal to be hereunto affixed, this twenty-fourth day of March, in the year of our Lord one thousand eight hundred and twenty-nine. Attest,

SIMEON DE WITT, *Chancellor.*
GIDEON HAWLEY, *Secretary.*

(*To be continued.*)

COMMUNICATIONS.

For the Western Recorder.

MODERN INFIDELITY.

(*Continued.*)

II. If, turning from the subject of party politics, we fix our attention upon the literature of the age, we shall find equal cause for solicitude. When literature was chiefly confined to the few who aspired to eminence, its moral and religious influence, comparatively speaking, was of little consequence. The absurdities of heathenism and of infidelity might then perchance be regarded as matters of curiosity ; while the student would seldom be tempted to break away from the restraints of christianity, which every where surrounded him. But these years have gone by. Literature has descended from her pedestal, and sought out an asylum among the middle and lower classes of society. What was once denominated the "ignorant multitude," is now termed—I do not say with how much propriety—the "enlightened public." Circumstances have marvellously changed. Literature has become a trade, a source of emolument, a regular branch of business, a game, an amusement. Every body aspires to familiarity with it. The child of three years old might now put a whole regiment of ancient boors to the blush, and a graduate of the Sabbath school might easily refute the cavillings of the *learned* freethinker.

How much there is of real soundness in this modern aspect of things, it is difficult to determine. But what is wanting in solidity, is made up in conceit. The distinction between the adept and the novice has greatly diminished ; and the time has come, when the superficial pretender is beginning to vie with the profound scholar in attracting the admiration of the age. The authority of great names is losing its influence ; and men are aspiring to "mental independence."—The country is now flooded with books. These are adapted to the public taste, or prejudice, or whim, or caprice, as may best secure ready and extensive sales. Through the trade of booksellers, the article has become a perfect drug, so that all may be supplied with it. And thus it is, that literature, once a clear fountain, inaccessible but by the favoured few, has become an open extended pool. All may approach it without distinction ; and if now its waters are turbid, all will be fouled by them.

It is impossible to look upon this state of things, without indulging sentiments of solicitude. Far be it from me to disparage the claims of popular education. I would say, let them be vigorously prosecuted. The times demand it ; and the attendant advantages are neither few nor small. But the manner of doing this, is every thing. If, meanwhile, the mind is inflated with vanity, the heart will be open to corruption. In proportion as the hidden fountain becomes a place of public resort, is the necessity that its waters should be thoroughly cleansed.

Much boasting has been heard about the "march of mind." A little scrutiny, however, would suffice to show that such boasting is vain. Men, it is true, are becoming readers ; but do they in general digest what they read ? They are pretending to think for themselves ; but it might rather be said of them, that they do not think at all. The age is not distinguished for deep thought, or sound reflection, or original investigation. The mind of the seemingly independent is rather biased than developed by education ; and where the mental powers have been thoroughly trained, there is often too much indolence, and too little inducement for intellectual labour. Men hate to think.—Things are therefore still taken upon trust ; and where every body is seeking for credit, and all are averse from investigation, there are abundant opportunities for falsehood and imposition.

Now who does not see that such a soil as this is perfectly adapted to the growth of infidelity ? Men are ever prone to degeneracy. They love darkness rather than light. They naturally hate *true* religion. They pride themselves upon their escape from the "tyranny of superstition." And while they feel free as air in the adoption or rejection of religious sentiments, and as competent as any theologian to decide in such matters, they yet decline the labour of research, and of consequence are open to every false impression, that can gratify a deceitful heart or a distempered imagination.

Vital religion, it is true, has greatly revived. Its aspect has brightened ; its triumphs have been multiplied ; and a knowledge of its principles is finding its way into the remotest corners of the earth. The very wilderness is beginning to rejoice, and the desert to blossom as the rose. But on the other hand, it must be remembered that its uncompromising principles are more distinctly seen to be at war with the selfish maxims and practices of an ungodly world. The wicked are beginning to be alarmed. Evil men and seducers are waxing worse and worse. Men are taking sides. If, on the one hand, religion is becoming more pure, and more operative, irreligion, on the other, is showing itself to be more desperate. Former barriers are removed, and the restraints of education weakened. Men are more open to every wrong impression than formerly ; and the literature of the age, as will be seen in the sequel, by making its powerful and perpetual, yet ever-varying appeals, to the ruling passions of men, is pre-eminently adapted to aid the cause of irreligion and infidelity. (*To be continued.*)

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For the Western Recorder.

A COMMENT.

"Thus saith the Lord—Smite with thine hand, and stamp with thy foot, and say, Alas! for all the evil abominations of the house of Israel."—*Ezekiel* vi, 11.

We may learn from this passage, as well as from others, that are scattered through the bible from Genesis to Revelations, that external marks of earnestness are not without their use in religion. Every minister who is found *faithful*, will have his heart deeply engaged ; and the feelings which pervade his inmost soul, will seek to find utterance in looks, in gestures, in the attitude of the body, in the tones of his voice, in the agitation of his frame, and in the starting tear. Dr. Scott, while alluding to the text here cited, furnishes the following comment :—

"It behoves such of us as are called to preach the word of God, to speak and act as men in earnest, who are deeply affected with abhorrence of the sins against which we protest, and with compassion for those against whom we denounce the judgments of God. This vehemence of language and gesture will excite the disgust, the ridicule, or the rage, of proud and carnal men, and expose us to contempt and calumny. But if we know the worth of souls, and the dangers to which unbelievers are exposed, we shall deem every sinner who takes warning to flee to Jesus for deliverance from the wrath to come, an abundant recompense for the derision and obloquy, which we may encounter from tens of thousands who are thronging the broad road to destruction, and who will soon be convinced that no earnestness could possibly be too great in such a case."

Was Scott a little inclined to fanaticism, Mr. Editor ? Or have the generality of ministers and laymen, in a land favoured with revivals, forgotten to be in earnest ? It might be well to decide this question at such a time as this. For myself, I can say my mind is made up. The churches, to say nothing of the ministers, have become awfully guilty in the sight of God for their apathy. If a Paul were now to come among us, "exhorting every man, and warning every man, day and night, with tears," as he did of old, how many of our churches, think you, would be closed against him ? How many *professed* Christians are there among us, who would not hesitate to call him a mad man and a fanatic ! Perhaps, too, some of his brethren in the ministry would be full as loath to receive him, as the disciples of old were, at the period of his conversion.

Your's, &c. WATCHMAN.

The thoughts of Watchman would bear to be amplified. We feel no hesitation in subscribing to his views. The fact that Christians feel so little, accounts at once for the absence of external indications of feeling, and for the prejudices which are entertained against these indications. Because there is sometimes seen an exhibition of the sign, without the thing signified, those who themselves are destitute of the thing, are prone to discredit the sign of it in others. This, though a common snare of the adversary, is not easily broken.

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For the Western Recorder.

THIS ALSO IS TRUE.—No. III.

In a former essay, we have seen that death, in delivering the soul from its cumbrous tabernacle of clay, puts it beyond the reach of harm through the medium of the body.—Under this general idea we may remark :—

1. It delivers us from all the pains that belong particularly to the body. How numerous, or how severe, these pains are, few persons need be told. Words need not be multiplied in explaining the import of *deliverance from the possibility of bodily pain* ; certainly not for those who have tossed upon the bed of sickness ; nor, indeed, for those who have not, since they often suffer from fear of unknown pain, through a length of time that balances any deficiency in degree, comparing anticipated with real sufferings. But it were not manly or christian to rejoice *greatly*, in such deliverance, though in making up our estimate of the king of terrors it deserves place in the account.

2. It delivers us from those pains that belong more especially to the soul, though inseparable from its connexion with the body. To this class belong the pains consequent upon the social relations of life. What these pains are, we may learn from the mother that sits at the bedside of her expiring babe ; by the coffin of her lovely daughter, cut down in youth ; or when called to the grave of her first-born son, just attaining all the powers of manhood. We learn them from the christian father, mourning over a son brought by some destructive vice to a premature grave. But above all might we learn this sad tale of wo, from the refined and affectionate woman, who, surrounded by her tender and dependent offspring, finds the appropriate partner of her cares possessed by the destroying demon, *intemperance.* But we need not explore the regions of fancy, or seek illustration from the woes of others. Few persons need do more than consult their own experience, to apprehend the value of a deliverance from all the woes that are incident to man as a social creature.

If it is objected to this deliverance that the dissolution of the natural bonds of affection cannot be otherwise than painful, do we suppose such dissolution can cause great regret in heaven ? We pretend not to say precisely what is involved in this dissolution, whether relatives and friends in heaven may love each other more in remembrance of earthly ties, or whether the mutual love of all the saints is equal. Of this we are sure—if we enter heaven, "*God shall wipe away all tears from*" *our* "*eyes.*" C. S. A.

THE SOCIAL SYSTEM.

Mr. Owen and his abbettors, male and female, have often been noticed by the religious journalists in terms not of a very flattering character. But the following piece of good natured irony will be read with the more special attention, from the fact that it has been furnished by the pen of a political editor :—

From the New-York Evening Post.

Our desultory reading lately has supplied us with some examples of the benefits resulting from an equal division of property among all the members of the community, which a small but hopeful sect in this city are desirous of introducing among us. One of these instances is that of certain tribes of the North-American Indians. The passage we quote below is from *Tales of the North-West, or Sketches of Indian Life and Character*, an interesting work just published at Boston, the author of which has given in his book the results of seven years daily and minute observation of the Indian character :—

"Among Indians the indolent share the provision made by the industrious ; and a refusal to give food or clothes is a thing unheard of. This very generosity is a great bar to their improvement. Where the "social system" prevails to its fullest extent, as with the Dacotahs, it is not to be expected that any individual will exert himself more than is necessary to meet the wants of the hour. It is no benefit to a squaw to plant a cornfield, for the harvest must be reaped by hands that did not sow. It is useless for a hunter to kill more venison than is needed for the immediate consumption of his family, as the greater part will be eaten by those who have been smoking by the fire while he had been freezing and wearying his limbs in the chase. The obstacles of the civilisation of the Indians are indeed many ; but in the opinion of one who has had many opportunities for observation this is the greatest."

This is a very wholesome state of things certainly, and admirably adapted to encourage the useful virtue of laziness. But the writer is wholly mistaken in supposing that the Dacotahs have carried the "social system" to its fullest extent. That ancient and highly respectable community, the Gypsies, have cultivated the system to a still greater degree of perfection. Probably this is owing to the sage and friendly counsels of certain philosophers from the civilised nations in which they wander, who have been from time to time adopted into their race, and have assisted them to bring their way of life to a climax of improvement which the simple Dacotahs never dreamed of. The following passage, giving a bird's eye view of their system, we translate from a French account of a gypsey tribe met with in Wallachia. It will be seen that the doctrine of the equal maintenance of children," and of the "equality of property," is adopted and practiced upon among them in its broadest signification :—

"I soon arrived at the camp of the gypsies. It was composed of some wretched tents of goat's hair, the door of which was on the side opposite to the village from which I came. I arrived without being perceived. I applied my eye to one of the numerous rents in the covering of a tent, and I saw—never did the eye of a civilised man behold such a spectacle—I saw, around a vast fire, kindled before the door, human creatures of whom I could hardly distinguish the form, piled upon each other in disorder in the midst of numerous quadrupeds mingled with them. The sole mark of superiority which the human bipeds could claim, was that of being placed nearer the fire, for the purpose, without doubt, of superintending more conveniently the important affair of the supper, which was cooking in an immense cauldron. Naked children hanging to the bosoms of their mothers, bare and swarthy like themselves, formed, with the rest, hideous groups of poverty and filth. I said their mothers : I am mistaken ; for every thing being common in the republic, wives as well as children, there are as many mothers as wives. The nurse gives her milk to the child whom she finds by her side ; it may be her own, perhaps, but she knows nothing of the matter ; the pig drains the udder of the ass, the puppy of the cat, every thing is pell-mell, every thing is confounded. The demarcations of races, the relations of family, exist no longer in this horrible anarchy, in this chaos of nature, where man has no other superiority than that of force, no other ties than those of chance."

Our readers, after this, are probably prepared to receive with pleasure the intelligence, that the aid of the press is to be resorted to, in order to introduce among us the system of *equal maintenance and education of children*, and *equal enjoyment of property*, the advantages of which are so strikingly shown in the above sketch. We find in an evening print an advertisement, announcing that a new paper is to be established in this city, entitled *The Friend of Equal Rights.* It takes for its motto the following significant sentence :—"All children have equal rights to maintenance and education ; all mankind, at the age of maturity, to equal property."

* * *

From the Christian Watchman.

HAPPY CONVERSIONS.

The instances of moral renovation here related are taken from the American Pastor's Journal. They are stated to have actually occurrud in 1828, or within two years, and were furnished to the editor of the work by a clergyman. If there be really a change, which can render the present world a better paradise than Eden—and that there is, who can doubt that believes the bible—with what intenseness and ardour should it be sought ?

J. M. M. was awfully profane, and had contracted habits of dissipation. He regarded those who were attentive to religious duties, sometimes with pity and sometimes with contempt. He thought they were meanly surrendering their liberty to the fanatical whims of women and priests, and from such a surrender every feeling of his proud soul revolted. His estimation of the bible may be inferred from the fact, that, although he had been several years the head of a family, he had never had one in his house ; and he never went to church except to hear some preacher of high reputation for eloquence. A friend persuaded him to come and hear Mr. ——. Divine truth appeared to him to be presented in a new light, and he was so interested that he did not need much persuasion to come again. By this time he had the conviction that he must become a Christian ; but he thought he had been so long and so outrageously wicked, that it would require a long time to make him a Christian. While in this state of mind, he was introduced to the minister, who, in conversation, convinced him that the gradual change by which he was seeking to become a Christian, was a snare of the devil to ruin his soul, and that it was his *immediate duty* to submit to God, and to trust in the merits and the grace of Christ for salvation. He now felt more and more the pressure of obligation to *obey the gospel* ; to break off from every sin, and to commence the practice of every known duty. His convictions were brought to a crisis, by a discourse which he heard from these words :—"*My heart is fixed, O God! My heart is fixed!*" From that hour his heart was fixed in love to the Saviour, and in a firm resolution to devote his life to the service and glory of God. He went home, and after relating to his wife the change which had taken place in his mind, he said, "We must now serve the Lord ;" and that night he commenced holding family worship.

He had a friend with whom he was in habits of the closest intimacy, and with whom he had spent days and nights of dissipation and revelry. He said to his friend, "R——, if you will not go with me, we must now separate, and our intimacy must cease."—R—— was persuaded to go with him to several religious meetings. But he had been educated in the Roman catholic school, and this created peculiar difficulties. The light, however, penetrated his mind, and his conscience became burdened with a sense of guilt. He was directed to the bible. He read and prayed ; he confined himself at home ; bade his worldly business keep at a distance, until he had settled the more momentous concerns of his soul's salvation. He was visited by the pastor, who took much pains in explaining to him the doctrine of atonement. This satisfied his mind. It was like opening to him the gates of paradise. After the pastor left him, he sat with the bible in his lap, and at length he raised his head, as if he had awoke from a reverie, and with inexpressible joy said to his wife, "Well, my dear, I am on the Lord's side now!" Thus his feet were taken out of the miry clay and from the horrible pit, and set upon a rock ; and a new song was put into his mouth, even praise to our God. It will give additional interest to these facts to state, that the wives of both these young men, in the course of a week or two, experienced a similar change, and determined to accompany their husbands to the kingdom of heaven. In both these families, the scene has been marvellously altered ; and no words can express how much the change has promoted their happiness even in the present world. They have now true domestic enjoyment, "sanctified by the word of God and prayer."

* * *

From the Vermont American.

IMPIOUS REFERENCES.

We think that those, even, who have little regard for the bible or for religion, except in respect to their influence upon national prosperity and happiness, would be astonished to learn the impiety and blasphemy which has been exhibited, gratuitously and wantonly exhibited, by our great men at Washington, the past winter. To those of us who have been taught to treat with some reverence the name and attributes of the ever blessed Jehovah, this conduct is absolutely shocking. Of the impiety shown in the Senate, the prominent offenders in which we shall perhaps be excused for saying were Mr. Benton and Mr. Barton, we have before alluded to ; and we shall barely add an expression of regret, that no senator from New-England was bold enough to stand up in his place and administer a just rebuke.

At a recent public dinner, made at Washington, ostensibly to honour the memory of Jefferson, and attended by the Presdent, the Heads of Departments, and nearly a hundred members of Congress, some of the guests made an exhibition of their impious daring. Gov. Pope, of Arkansas, compared "the immortal charter of our liberties," to the "*declaration of the Most High to the nations*, I AM THAT I AM." And a Mr. Lewis, of Alabama, gave as a sentiment :—

"*The resurrection of the Constitution*—The people will roll away the stone from the door of the sepulchre."

It is impossible to conceive what motive could induce men thus to stand up coolly and deliberately, and insult the majesty of Heaven—to stand up and tempt the wrath of that almighty Being, through whose infinite mercy they are sustained from hour to hour ! These gross outrages on the moral sense of the community, (and we have not recited them all), though characteristic rather of the cast-off and degraded in society, ought to be visited with the fullest measure of public indignation, because of the influence which their authors, who are the great and the honoured of the land, always give to any iniquity. If no other feeling should check this conduct, we trust that the deep toned expressions of abhorrence from a whole community, will do so.

* * *

From the Evangelist.

WHAT IS THE WORK OF THE HOLY GHOST ?

I had lately a hint on this subject, which I think worthy of remembrance. It was at a funeral, where one of the officiating ministers was a venerable clergyman of the episcopal church, who is well known for the fidelity with which he adheres to forms, when forms are *required*, and for the christian liberality by which he dispenses with them, under proper circumstances, where freedom is *allowed*, by the rules of the church with which he is connected.

In the present instance, forms were laid aside, and he stood up in his place, and offered a prayer to God, more precisely adapted to the circumstances of the case than any precomposed form could have been. In the course of it he enumerated some of the motives to submission, repentance, faith, and other holy exercises, on the part of the afflicted family. He then said, "O Lord, we pray that the Holy Ghost may make these motives influential in the minds of these parents."

Here, thought I, is exactly what we want to say. We cannot tell *how* the Holy Ghost operates, nor the reasons *why* he operates in some cases, and not in others. But this is precisely *what* he does, and *all* he does, and all we can know about it. In the conversion of sinners, & the sanctification of saints, he just MAKES THE MOTIVES OF THE GOSPEL INFLUENTIAL IN THE MINDS OF MEN. L.

LET NO MAN GLORY IN MEN.

It is a trite but *true* saying, that "the world is ruled by names." There are but few men disposed to assume the responsibilty, or adopt the precaution, of thinking for themselves upon matters of importance, whether civil or religious; and hence the idolatrous veneration paid by the unthinking multitude, in all ages, to the few adventurous spirits who have dared to investigate the opinions of their predecessors, and publish their own to the world. "Study is a weariness to the flesh;" mental indolence is too frequently mistaken by us for mental imbecility; and thus it is, that the names and productions of self-denying and laborious students gain such undue ascendency over our judgment.

The evils which result to the church of God from this intellectual cowardice, are incalculabale. It enables an individual to direct and control the sentiments of a denomination. It fosters and perpetuates the growth of that spirit which the apostle of the Gentiles laboured to destroy in the church of Corinth; and we may safely assert that all the schisms and unhappy divisions which have distracted the people of God, from the commencement of the gospel dispensation, down to the present period, have originated from an unhallowed attachment to canonised names.

This is the evil which the independent and magnanimous *Chalmers* publicly denounced a few years ago, while preaching in the British metropolis, as "the Popery of Protestants."—*Baptist Repository.*

CLERICAL PERSONS AT BALLS.

A late English paper states, that thirty-nine clergymen attended the last staff ball at Lincoln, and requested a list of their names for publication. To this the Christian Observer adds:—

"It is mournful to every true friend of the church, that such charges can be urged, and cannot be repelled. Even if a clergyman thinks there is no evil in a public ball, he shows more selfishness than public spirit, or regard for the welfare of others, if he does not yield to those public feelings of respect for the clerical office, which are outraged by an addiction to professional amusements."

After reading the above, we may better understand the meaning and force of the distinction which we often see made in religious papers, and other publications, between the two grand divisions of the episcopal church in England; that of high church and the evangelical church. We were forcibly struck, in reading an article in a valuable episcopal paper, with the expression, the "pious members of the established church." What must be the state of that church, where an acknowledged distinction of this kind exists; where one grand division is spoken of, and the distinction is recognised as well understood, as the "pious part," in contradistinction from another and more numerous and more influential portion of it. Suppose for the sake of brevity, the one should hereafter be called the pious or evangelical, and the other the *dancing* clergy. *Roch. Observer.*

PROPOSED RESIDENCE OF THE INDIANS.

The whole country west of Missouri and Arkansas, (including the forty miles severed from the latter), is already parcelled out to the different tribes which now occupy it. The Cherokees and Creeks are already murmuring on account of their restricted limits, and complain that government has assigned to both the same tract of country. The productions of the habitable parts of the country, under the careless culture of the Indians, will be found not more than sufficient to supply the wants of its present population. And it should be recollected, that, tinctured, as the Indians are, with some of the characteristics of civilisation, the force of their original habits is broken, which renders them as little qualified to subsist on the sterile prairies towards the Rocky mountains, as many of our own citizens.

If the proposition respecting the formation of our Indian colony, without the range of the states and territories, contained in the report of the Secretary of War, should be adopted by the government, we will have, according to the Secretary's calculation, 75,000 at one litter, in addition to those already in the country. We must acknowledge, that the Secretary would be extremely productive in people for this colony, but will he tell us, where he will put them? and how he will subsist them, under existing circumstances? I believe his plan rational and practicable, if the Texas country belonged to the government; but, otherwise, the restricted limits in which he would have to plant his colony would render it a perfect Indian slaughter-house.—*Arkansas Gaz.*

TEMPERANCE.

ENGLAND.

The London Christian Observer for January, says—"For the last three or four years we have urged the formation of societies for the promotion of temperance, or rather complete abstinence from the use of ardent spirit. We rejoice to learn that such institutions have at length risen up among us.—Their necessity is proclaimed by the enormous sale of the cheaper kinds of inebriating potions," &c. "In the United States, they have already achieved a most beneficial moral triumph, and why should they be less effective in Great-Britain? They begin at the right end; they exhibit the sinfulness of drinking, and engage persons to break thro' the practice. We heartily wish the best success to these timely institutions."

IRELAND.

We find the following statement in the Montreal Courant. We do not believe it to be literally true, but there has probably been an astonishing reformation in Navan, to give rise to the report:—

"By means of a temperance society established in the town of Navan, county of Meath, (Ireland), upwards of 5000 persons, who were old habitual drunkards, have been effectually reclaimed, and are now decent, orderly, and useful members of society."—*Jour. of Humanity.*

ON THE LAKES.

A few days ago, says the Sackett's Harbour Herald, a captain of a vessel who lives in a neighbouring town, and whose vessel had laid in this port during the past winter, came here for the purpose of getting his vessel in readiness for sailing. After heaving her down for the purpose of making some repairs to her bottom, the captain, as is usual on such an occasion among sailors, bro't forward a *jug of whiskey* to treat those who had been helping him. Among about FIFTY sailors, ship-carpenters and labourers, he could find but ONE individual that would drink with him; and this one said he only drank to keep the captain in countenance.

RETAILING RUM A LOSING BUSINESS.

A respectable retailer in the district of Johnson, U. C. having retired from business, after a successful prosecution of it for many years, has, upon a careful examination of his out-standing notes, accounts, &c. ascertained that most of his losses from bad debts, for goods sold upon credit, have been occasioned by the intemperance of debtors. He is of opinion, that no intemperate man should be trusted; and says, that comparing his profits and lost debts, he is convinced, that upon the whole, he lost more than he gained, by the sale of ardent spirit.—*Kingston Gazette.*

A FAMILY TEMPERANCE SOCIETY.

On the 28th ult. Deacon John Billings and his wife, of Royalton, Vt. were visited by thirty-four of their children and their immediate descendants. The interview was a truly religious and happy one; the time was spent partly in prayer and singing; and to close the scene, the Deacon proposed to form his extensive family into a Temperance Society; the move was cheerfully seconded, and resolutions were immediately drawn up and signed, headed by the aged father and mother, who considered this interview as one of the happiest they have experienced during their long life. Thus we have a good example set, which we hope many will have the pleasure to imitate.—*Vt. Telegraph.*

CHANGES.

A correspondent in Albany, speaking of the counties bordering on the Hudson, says: "Six months ago a gentleman in — county, in reply to a letter from our committee, said that efforts in that county would be useless, as a majority of the people were drunkards." *Temperance* is now carrying all before it, and whole communities are coming into the plan of total abstinence. At the Cold-Spring iron works, where 150 men are employed, who used to drink from 3 to 600 drams a day, only from six to twelve drams are now called for daily. The Journal of Humanity has in many cases been the sole instrument in effecting an entire change in individuals and in communities in the above district."

PEACE RETURNING.

A gentleman in Granville, Ky., writes to his friend in Lexington as follows:—

"Many families that have experienced the horrors of drunkenness are now blessed with peace and comfort. We have had sermons and orations on the subject, and a happy change is visible in public sentiment and morals. Total abstinence stands, like the doric pillar, the great beauty and strength of our constitution."

RAPID PROGRESS.

The Pittsburgh Herald says, that since the statistics of distilleries in Westmoreland county, Pa. were made out by the "Agent of the Historical Society," information has been received, that, in one neighbourhood, *ten* out of the fourteen distilleries that were in operation, have been discontinued.

A *farmer* in Connecticut, who has occupied the same farm, on lease, for about thirty years past, was lately complaining that he had been able to lay up nothing, from his thirty years' labour. A neighbouring store-keeper offered to explain to him the *reason;* and proceeded as follows:—"During the thirty years that you have been on that farm, I have been trading in this store; and the distilled spirits I have sold you, with the interest of the money, would have made you *owner* of the farm you *hire.*" On examination of the books of the store-keeper, his assertion was found correct. The farm was worth five thousand dollars!—*Philanthropist & Investigator.*

INTELLIGENCE.

From the Missionary Herald.

SANDWICH ISLANDS.

HAWAII.

Letter from Messrs. Thurston and Bishop, dated October 1, 1829.

SPECIAL ATTENTION TO RELIGION AT THE WESTERN STATIONS.

There has not been a day nor an evening, except Saturday evenings dedicated to preparation for the Sabbath, in which we have been free from the calls of the natives, who visit us for religious conversation. It is in vain that we sigh for retirement, or a temporary release from the constant succesion of visiters. Their earnest application for instruction in the principles of religion, and advice for their daily practice, has almost wholly taken from us that time which we were once accustomed to call our own, and which we were wont to devote to the purposes of mental improvement, and in corresponding with our absent friends.

As nearly as we recollect, it was in February of last winter, that appearances of a special attention to religion were visible at Kaavaroa. Mrs. Ruggles was at the time alone, and Mr. Ruggles on a tour of examination of the schools, when without any known cause, her house became crowded with anxious inquirers, principally from the neighbouring villages. On the Sabbath following, when one of us was present, at the close of a solemn day, we were visited by not less than 200 individuals, who came to make the great inquiry, "What shall we do? We have long lived in sin; we have slighted the instructions of our teachers; our hearts have not consented to God's word; we are full of fear lest we be forever lost. We now come to our teachers as to a father, to ask, How shall we obtain salvation?" Kapiolani and others present, shed tears of joy, while directing them to the Saviour of sinners.

[Since that time, it had been customary to see canoes coming in great numbers, every Sabbath morning, loaded with natives from distant villages, anxious to hear the word of God. The place of worship had been enlarged, but was still too small, as a fourth part of the hearers had to sit without.]

The meetings on Fridays, for the females who profess to have embraced the instructions of the missionaries, now amounts to above 800 members, and the meeting on Saturday evening, composed of the church and such as are hopefully pious, consists of between 50 and 60, and continual additions are making to the number.

Hopeful Conversion of Kuakini, Governor of Hawaii.—Among the number of those who have given pleasing evidence of a gracious change during the past year, and who will be admitted to the church at the next communion season, is Kuakini, governor of Hawaii. He is the last of his family who have now taken up their cross, but we devoutly hope and pray, that he may not be the least in the kingdom of heaven. The evidence he gives of being a new creature, is as satisfactory as the nature of such evidence can be. It is no other than from being indifferent, he has become our warm friend, and from a besotted skeptic, he has become a devout, a moral, and we trust a pious man. He has long been the subject of many prayers from the whole church in the islands, and has at various times been under much concern of mind. His knowledge of the English language has, however, been a snare to him, as it has continually exposed his mind to the attacks of certain foreigners, who have left no means untried to prejudice his mind against christianity, and to corrupt his morals. He has for several years diligently read his English bible in order to discover the truth, and has long been familiar with the historical parts. He now discards his infidelity, and professes his full belief in the doctrines and precepts of christianity, as his hope of salvation. May he prove a blessing to the church and his generation. Two weeks since, on the Sabbath before his departure to Oahu, to visit his sister Piia, he arose after the morning sermon, and addressed his people in a pious and affectionate manner, exhorting them to turn from their sins and follies, and give themselves up to Christ. "As for myself," said he, "I have resolved to serve the Lord, and to seek the salvation of my soul through Jesus Christ. As he has given himself up a sacrifice for our sins, so," said he, in allusion to the text that morning, "do ye present your bodies a living sacrifice holy and acceptable unto God, which is your reasonable service." He acknowledged his former remissness in the punishment of offenders against the laws enacted for the prevention of crime, and publicly announced his purpose of not suffering criminals to escape. "Let us observe," said he "what the laws of God enjoin. If they say to us, You may steal, murder, and commit adultery, why then we will do it. But if not, then let us beware what we are about, for he sees us every day, and will judge us according to our deeds."

From the London "World."

SUTTEES.

SIR—I discharge a very agreeable duty in stating, for the information of your numerous readers, that letters from Calcutta, dated 1st December last, announce, that, after a deliberate and careful investigation of the subject, it had been determined, by the Governor-General in council, to declare the practice of Suttee illegal, and to put it down. As a premature statement of this nature appeared some time since in your journal, copied from a provincial paper, some persons may, probably, be induced to consider this communication also as doubtful. I beg leave to add, therefore, that my esteemed correspondent, Mr. W. H. Pearce, obtained the information direct through an official channel, and that I apprehend there is no reasonable ground whatever to question the reality of the fact. I am, &c. JOHN DYER,

Secretary of the Baptist Missionary Society.

6, *Fen-court, Fenchurch-street, March* 22, 1830.

BOMBAY MISSION.

Accounts have been published from this mission in the last Herald, as late as July, 1829; from which it appears, that Mrs. Graves had been very dangerously sick, but had begun slowly to recover, with the prospect of entire restoration to health. The little daughter of Mr. and Mrs. Graves, their only child, had died, and there were but three surviving children in the whole mission.

Since the commencement of the year, 12,000 copies of works in Mahratta, making 510,000 pages, have been issued from the mission press. One third of these consisted of the Epistles to the Romans and Corinthians bound together; the residue were printed for the Bombay Auxiliary Tract Society. Besides these, 3000 pages have been printed in English for distribution. There are increasing demands for the publications of the mission.

"Our stated services in Mahratta, at the chapel, on the Sabbath and other days, continue as when we last wrote. There has been an increase in the number of attendants on these exercises, and a more attentive ear given to the word peached during the past six months. The panic of the people, in consequence of the decree of the brahminical council last year, anathematising as outcasts all those who should attend our services at the chapel, and stand up in time of prayer, has died away, as has the dread of the odium attached to it; so that now the most respectable natives do not consider it a disgrace to give their attendance at the chapel. It is animating to our hearts to witness a progressive improvement in the devotional aspect of our native congregation on the Sabbath. Sometimes we seem to *see* and *feel* the movings of heavenly influence through the congregation, and our hearts are raised to God in prayer. Though as yet the hopes excited by the spirit of inquiry from time to time have not been realised, we doubt not many are speculatively convinced of the truth of christianity, and their peace is disturbed by the remonstrances of an enlightened conscience.

"The number of boys, who attend the catechetical instruction Sabbath afternoons, at the chapel, has increased one half since the commencement of the year."

There are now nearly two hundred intelligent lads from all casts receiving christian instruction; each of which, however, still retains some mark of an idol upon his forehead; which is a practice common to all Hindoos. The first class read a chapter in the new testament previously given out, and in general, give correct and prompt answers to questions respecting the meaning of what they read. They repeat a catechism, comprising a summary of christian doctrines and precepts. The second class read selections from the scriptures, and repeat the ten commandments and part of the catechism. As yet, none give evidence of a saving change. The native teachers, from their peculiar employment, are becoming familiar with the testament; and the parents of the children often come within the sound of the gospel.

MAUMEE MISSION.

Extract of a letter from Rev. J. Van Tassel, missionary at the Maumee station, to the Society of Enquiry on Missions in the Western Theological Seminary, published in the Pittsburgh Herald:—

"It is now seven years since I have been stationed in this destitute region. To the north of us there is not a minister within seventy-five miles, (until this winter, there was one stationed at Monroe, forty miles distant); to the east within sixty-five miles; to the south about sixty miles; and to the west none that I know of between this and the Pacific ocean. I have laboured as an evangelist about three years, and have had during this time to serve as physician, mechanic and farmer. I have often been called from the plough and the harvest field to preach on funeral occasions, without an hour to prepare. With all the temporal and spiritual concerns of this mission pressing upon me, I have frequent solicitations to preach in various places among the white settlements. Our labours among the whites have not been wholly in vain. A scattered and broken church has been collected, and for the first time in six years, gathered around the "table of the Lord," to commemorate the dying love of Jesus. The school contains twenty-eight Indian children, who are making very good improvement. They are docile, contented and happy. Some of them are under serious impressions. This mission has passed through fiery trials; it has suffered from various causes; but it has lived, and in spite of enemies is rising in importance and usefulness. The regions around us are literally a moral waste; every species of infidelity from the highest to the lowest grade prevails, working all manner of iniquity."

Worthy of Imitation.—Rev. A. Judson, baptist missionary at Burmah, having accumulated by paternal gifts, and by presents made to himself and his late beloved companion, the amount of $6000, has given the whole to the Baptist Missionaty Society. Once before, Mr. Judson gave $4000 to the board, a sum which he received from the Burman government, for services rendered. The Board have passed a resolution, inviting Mr. J. to visit the United States, for the purpose of improving his health and stirring up the churches to the great work of evangelising and saving the world.—*Evangelist.*

American Bible Society's Pledge.—At the last anniversary of the American Bible Society, it was resolved to supply every destitute family in the United States with a bible.

From a communication of one of the secretaries of this society, just published in the Missionary Herald, we learn that the grounds of fear, anticipated in redeeming their pledge, were, 1st, that the society could not prepare the requisite number of books; 2d, that they could not raise the necessary funds; 3d, that they could not find a sufficient number of explorers and distributors.

The first ground of fear is removed; the books can be manufactured. There are now in the depository 100,000 ready bound, and 200,000 in printed sheets.

The second ground of fear is not removed. Of the $100,000 pledged, but about $33,000 have been paid into the treasury. The society owe the banks, for borrowed money, $23,600. If however the friends of the bible will do their duty, this difficulty can easily be removed.

The third ground of fear is not removed. Although large and numerous portions of the field contemplated in the resolutions have been explored and supplied, much land remains yet to be possessed.

It is a matter of infinite moment to this extensive, growing, wicked population, that this benevolent enterprise should not fail to be accomplished.—*ib.*

Removal of the Indians.—Mr. Forsyth, in his late speech in the Senate of the United States, remarked that the Baptists in the northern states are decidedly in favour of the removal; and that he had conversed with influential members of the baptist churches in Washington, who were "extremely desirous to get the Indians removed from Georgia, Alabama, Mississippi," &c. We will not dispute but that there may be baptist individuals of this opinion; but we deny the charge as respects the denomination. The question has never been submitted to the churches for an opinion; but we believe, if it should be fairly stated to them, they would be generally opposed to the measure. We regret that Mr. Forsyth should be thus misled.—*(Baptist) Ch. Watchman.*

Ignorance of the Cherokees.—As the committee on Indian affairs in Congress have confidently stated the degradation and ignorance of the full Cherokees, it may be worth while to make one fact known. The "Memorial of the Cherokee legislature," inserted in our first page, was written by one who claims, and is considered in this nation, to be *a full Cherokee.* Another fact may be of use. The "memorial of the Cherokees" which we some time since published, and which has been copied into many other papers, was not written by one of the "half breeds," or what the committee would call, "new government party." These two Cherokees learnt the first English word in one of the *missionary schools.*—*Cher. Phœnix.*

Whaling on the Sabbath.—A gentleman connected with the whaling business, who conscientiously reverences the Lord's day, has had repeated conversations with captains and others on this subject, and thinks it will be no very difficult matter to bring about a change in this practice, among the more sober and reflecting class of the whalemen.—*Sailors' Magazine.*

It appears by a recent census of Sicily, that it contains 1,720,000 inhabitants, 300,000 of whom are ecclesiastics, or living on ecclesiastical revenues. There are in the island 1117 convents, containing 30,000 monks and 30,000 nuns.

A truly christian remonstrance, says the Portland Mirror, one of the very best we have seen, against the removal of the Indians, has been forwarded from Rhode-Island by the denomination of Friends.

The Secretary of the American Colonisation Society has received a letter from a friend in Fredericktown, Md., enclosing $300, being payments for three years of a subscription on the plan of Gerrit Smith, Esq.

From March fifteenth to April fifteenth, the Committee of the American Home Missionary Society appointed thirteen missionaries who were not in commission last year, and reappointed seven. The Treasurer acknowledges the receipt of $3314.58 during the same time.

REVIVALS.

The opening season, we fear, has drawn off many a Christian through the entanglements of the world. Such an one will, perhaps, plead necessity. He will first have plunged headlong into business; and then have lost his spirituality; and in the third place, have pretended that his business *necessarily drove* him to the relinquishment of many precious privileges. Conscience, after chiding him awhile, has finally accepted of his excuse for a season; and now the man has settled down in supineness, and is every day becoming more and more carnal. He can still, perhaps, keep alive a little feeling, by kindling up such sentimental associations as have not yet expired; but his feeling is evanescent and fluctuating, and unaccompanied with faith. The real burthen of souls no longer rests upon him; and it is vain for him to suppose that he is still praying for a revival. He now secretly regards iniquity in his heart, and the Lord will not hear his prayers.

We dare not presume to conjecture how many have fallen into this state, or how many more are verging toward it. But, reader, are *you* of the number? Have *you lost* any measure of your former spirituality? The opening beauties of spring, as they come from the hand of the Creator, should have served to increase it.—Have you become less active, less prayerful, less solicitous, about the salvation of souls? The times demand more of you, instead of less. The present season is full of interest; and though the Spirit, there is reason to fear, has been grieved, his gracious influences have not been wholly withdrawn. They are sensibly felt in several places through this district of country, and in a few instances they are *powerfully* felt. Once more, then, would we plead with our brethren, to arouse under a feeling sense of their responsibility.

Plattsburgh, N. Y.—A letter to the editors of the New-York Observer, from Rev. Moses Chase, dated Plattsburgh, April 9th, says:—"I am happy to inform you that there appears to be a revival of religion in this place. An unusual attention to religious concerns has been manifest for the last six months. Of late the work has assumed a more distinct form, and the Spirit of God has carried home to the hearts of many, the renovating truths of the bible. Numbers, I fear more than have reason to do so, have cherished hopes that the impenitence and pride of their hearts have been broken down, and Christ revealed within them the hope of glory. Thirty-three have recently united with the church under my care. We strongly hope the good work is advancing.—The subjects of the work are generally middle-aged people, more males than females. In some other towns in the county, there has been a greater work than here. This revival, together with the temperance reformation, causes great joy in Clinton county."

Schaghticoke, N. Y.—A gentleman from Schaghticoke, Rensselaer county, informs us, that at the last two communions in the presbyterian church in that place, thirty were added; of whom twenty-nine were on profession. The seriousness continues. About forty in all have become hopefully pious. Considerable additions have also been made to the methodist church; twelve were added at their last quarterly meeting.—*N. Y. Observer.*

Oswego, N. Y.—As there had been no revival since the year 1815, religion had become very low. In August, 1828, a church meeting was held to inquire into the state of the members; at which there was some relenting, with confessions of negligence and promises of future faithfulness. A day of fasting and prayer was appointed with reference to a revival. A course of parochial visiting was undertaken, and ere long cases of conviction were multiplied. On and before the 2d Sabbath of January, 78 souls were added to the church, and 15 afterwards; making 93 in one year. Ten or twelve others give evidence of a change.—*Ch. Jour.*

Poughkeepsie.—By a letter just received, we learn that an accession of about 120 members was made to the Dutch reformed and presbyterian churches in Poughkeepsie last Sabbath. The revival is still increasing.—*Evang.*

Ashfield, Mass.—The following account is derived from the Christian Journal, as communicated in a letter received by a person in this vicinity:—

"The work commenced in the south part of this town, some time in the month of October last, and such a display of the power of God I have never before witnessed. In one family, where none but the father professed an interest in Christ, now the whole family, consisting of a wife and seven children, are rejoicing in hope. In another family, but a few rods distant, consisting of a father, mother, and nine children, and with not a professor in the house, except an aged grandfather to these children, who is tottering upon the brink of the grave, and whose faithful prayers we believe God has been pleased to answer; every member of this family is now hoping in the mercy of God, except one infant child, and the mother, who did indulge a hope for a few days, but has since fallen into a gloomy desponding state of mind. I visited these two families; a more interesting scene I never witnessed.

"The work next appeared in a neighbourhood a little west of the centre of the town, with equal power and interest. Here twelve or fifteen youth in a writing school were powerfully arrested. It next appeared in the village where I live; and here our vain high-minded youth were determined not to yield to the humbling doctrines of the cross. Some of them came together, and agreed that they would not submit, and would assist each other in resisting; but all their power combined, could not equal the power of the Almighty; they were soon brought in awful distress to see their lost condition, and have, many of them as we hope, accepted of an offered Saviour.

"The work soon spread into almost all parts of the town. There are supposed to be about two hundred hopeful conversions in all.

"The cause of temperance has, the winter past, excited great interest in this place; there are 600 members to the Temperance Society in this town; and the operations of this society, together with the cause of religion, have moved hand in hand, and seemed to have been mutual helps."

Hyannis, (Barnstable), Mass.—A letter from Elder Porter, dated February 12th, mentions the hopeful conversion here of about one hundred and fifty persons within three months.—Forty attended the last inquiry meeting.

Note.—A pious shipmaster from the eastward, who put into the port of Hyannis, says the work of grace has been very wonderful. What renders it interesting is, that the people are almost all sailors, fishermen, seafaring persons.—*Sailors' Magazine.*

Exeter, N. H. is favoured with a precious season of religious revival. It is believed the hopeful converts in the whole town may be considered as not far from one hundred. Rev. Mr. Brown has baptised fourteen; five others are accepted as candidates, and others have probably come forward since. April 18, twenty-six were reported to have been propounded for admission into the first congregational church. The work continues to progress.

Benson, Vt.—An interesting revival has been in progress in this church and society, for eight months past. Forty-seven have connected with the congregational church, as fruits of the revival, and there are encouraging prospects of its continuance.—*Vt. Chronicle.*

Michigan.—We are informed by Rev. Wm. Jones, recently from Michigan, that there is now an interesting work of grace at a place called Mallett's Creek, between Ypsilanti and Ann-Arbour. The revival commenced in the family of a deacon of the church. Two of his children were previously pious, and now the remaining four give evidence of a change of heart. About fifty persons attended the inquiry meeting the evening before Mr. J. left. Ten had already, in the judgment of charity, been born again. It is noticed that the place where this revival exists, is the same where one of the first efforts in the cause of temperance, in that territory, was made.—*Roch. Obs.*

SABBATH SCHOOL DEPARTMENT.

Western Sunday School Union.—The report of this Society, at its anniversary last week, presented some interesting facts in relation to the conversion of children. We give the following extracts:—

"In St. Lawrence county, three months of missionary labour have been performed during the past year. But what is particularly cheering, is an account of the hopeful conversion of *thirty-two* scholars and *three* teachers."

"In Madison county, three missionaries were employed during some parts of the year, and their labours were attended with considerable success. At Morrisville, in this county, the school was continued through the winter, and a precious revival enjoyed during the season. More than *fifteen* members of the school have, it is humbly hoped, past from death unto life."

"The school at Hopeville Factory, in Otsego county, has been blessed with a continued revival during the past year, and *five* teachers and *twenty-five* scholars are supposed to have become the subjects of renewing grace. It is particularly worthy of remark, that in this school, within the last two years and a half, about *one hundred* of its members have given satisfactory evidence of a change of heart. In this estimate none are included under eleven years of age, and the class of one female teacher yielded *twenty* of the number."

"In the town of Maryland, in the same county, the labours of the Society's agent were attended with an immediate revival of religion; and nine schools and four bible classes were put in successful operation. The bible classes report *forty* hopeful conversions of young persons, from sixteen to twenty-five years of age."

"The school in Frankfort, in Herkimer county, has been favoured with a recent revival, and *thirteen* children are rejoicing in the hope of eternal life."

The schools at Rome, in Oneida county, have also enjoyed some precious tokens; an account of which will be given in the next Recorder.

Our readers will recollect, that a revival was noticed some months since, as existing in several of the towns of Franklin county, Mass. By the following extract, it appears that one of the Sabbath schools shared largely in the blessing:—

Extract from the Franklin County, Mass. Sabbath School Report.

"*Ashfield.*—The Sabbath school in the first parish in Ashfield, has been more interesting the past season than usual. A revival commenced in this place, which is still progressing. Among those who think they have been "born again" during the present revival, we number one teacher and sixty scholars belonging to the school; many more are anxiously inquiring what they shall do to be saved. Those whose hearts have been renewed by the Spirit of God, will, we trust, duly appreciate that knowledge of the bible acquired in Sabbath schools, and be now enabled to apply it to some useful purpose. Our Sabbath school library consists of four hundred and fifty volumes, many of which are very valuable, and are read, not only by the members of the Sabbath school, but also by their relatives, with great eagerness, and as we hope with much benefit."

Repeated instances of this nature should serve to encourage Sabbath school teachers, and at the same time, make them feel the burthen of their responsibility.

The following also relates to the same county:—

"*Buckland.*—At the commencement of our school the teachers' concert of prayer was set up, and the various sabbath school periodicals were procured. Our teachers have held a meeting on Sabbath morning, one hour before the commencement of the forenoon service, for an interchange of ideas on the lesson of the day; and our pastor has generally made the lesson the subject of his forenoon discourse, which has added much to the information of both teachers and scholars. The lessons were from Fiske and Abbott's bible class book. The eldest that has attended our school is sixty-eight, the youngest four years old.

"*Heath.*—The school this year has consisted of scholars of three and all the succeeding ages to fourscore years. The whole number of scholars and teachers was five hundred and sixty. The bible has been found by experience to be adapted to those of every age. The youngest were taught scripture facts by the aid of engravings. Children three years old were much interested in this mode of scripture instruction. There has been a greater degree of punctuality this season than usual. The bible has evidently been found in this school to excite the most general interest. Teachers usually meet at half past nine on the Sabbath morning for prayer and mutual instruction. The good moral effect of this school has been very manifest in this town. Seven scholars have been added to the church. Five are preparing for the ministry. One tenth of the population do not attend the school."

The following article discloses a mysterious dispensation. When we heard that the Hartford county auxiliary had sent a missionary into the valley of the Mississippi, it was natural for us to expect great results from so noble an enterprise. But the Lord "seeth not as man seeth." His way is in the mighty deep:—

"*Death of a Sabbath School Missionary.*—We seldom have occasion to notice a more mysterious and melancholy dispensation of Providence, than that by which Rev. Stiles Hawley, one of our missionaries, has just been taken from among the living.

"Mr. H. was from Ridgefield, Fairfield county, Conn. of the class of 1827, in Yale college, and a graduate of the Theological Seminary connected with that institution. He entered the service of this Society in September last, at the expense of Hartford County (Conn.) Sabbath School Union, who liberally pledged the sum of four hundred dollars for that purpose.

"Full of zeal, and in the consecration of health, and strength, and life, to his Master's cause, our young friend repaired to the field of his labour in the states of Missouri and Illinois.

"On Monday, January 18th, he left the house of a friend to proceed on his tour of duty. It was excessively cold. His path lay over two desolate prairies, and he would be compelled to cross two forks of the Kaskaskia river, to reach a shelter for the night. On the succeeding Thursday his horse was found, but no tidings have since been heard of our lamented fellow-labourer. It is ascertained that one of the forks of the river was not fordable, and the probability is, (though he might have perished with cold), that in an attempt to cross this stream he was drowned! This is one of the many instances in which Divine Wisdom silences every doubting, every repining thought, by a single injunction:—"BE STILL, AND KNOW THAT I AM GOD."—*S. S. Mag.*

Southern Sunday School Union.—The New-York Southern Sunday School Union held its anniversary meeting on Tuesday last. This Union was intended to include all the Sunday schools in the counties south of and including Ulster and Dutchess, excepting the schools of the episcopal and methodist churches. The children assembled at their schools, and thence went to the Park. They were there formed four abreast, to the number of 10,000, and proceeded with their various banners, to Castle-Garden. Rev. Mr. Rice, of the Pearl street church, made an address, and some hymns were sung by the children. Among the scholars, were two or three hundred from the Bellevue alms-house. The annual meeting of the society was held in the evening, in the middle Dutch church, Gerard Beckman presiding, and reports were read by the secretaries, and addresses made by Rev. Messrs. Cox and Somers, of New-York, Rev. Mr. Strong, of Flatbush, and Mr. Frederick Porter, of Philadelphia.

The report of this Union mentions the interesting case of a Sunday scholar who died at the age of 13. When convinced that he must die, he spoke of the event with calmness, referred to the instructions which he had received at the Sabbath school, respecting the Saviour and the way of salvation, and besought his friends not to grieve for him, for he had a cheerful hope in the blessed Redeemer. In reply to questions from his mother, he stated that he was willing; that he loved the Saviour, and that all his hope was in him. He lived but two days after he was thought to be dangerously ill, and died in the full possession of his mental faculties, and with a calm and cheering hope of salvation.

WESTERN RECORDER.

UTICA: MAY 18, 1830.

☞ The Bookstore of HASTINGS & TRACY, publishers of the Western Recorder, is removed to the store formerly occupied by Thomas & Clark, and recently by O. Manchester, No. 94, Genesee street, opposite Catharine street.

* * *

Anniversaries in New-York.—The religious anniversaries took place in New-York last week, agreeably to the notices which had been given. Almost the entire columns of the Observer are filled with details of the proceedings and abstracts of the reports. Though an early proof-sheet of the *outer form* of that paper was kindly sent us, we have thought it best to defer particulars till next week, so that as far as possible, the details may be exhibited at a single view. These details, say the editors of the Observer, "afford abundant evidence that the great work of christian benevolence is moving rapidly onward. Perhaps in no single year, has there been a more decided advance, than in that which has just closed."

The names of many distinguished clergymen and laymen are embraced in the proceedings.—The Observer, thus far, is silent as to the special character of the speeches, the peculiar interest of the meetings, the probable numbers who attended, &c. These items are perhaps in reserve for another week. Such seasons ought to be be attended with the most solemn interest, and accompanied with the breath of prayer.

The anniversaries are generally considered as appropriately furnishing a special season of rejoicing. The New-York Evangelist, however, seems to think that the existing facts which are staring us in the face, call for weeping, rather than for joy and exultation:—

"1. Think how little Christians feel, and do, and pray, and suffer for the salvation of sinners; how unlike Christ and his apostles in these respects.

"2. Consider how few and inefficient are the revivals of religion at the present time.

"3. Consider how conformed, and worldly, and carnal is the church.

"4. Think how many souls are annually sinking into the agonies of the second death, that might have been saved, had the American church done their duty.

"5. Think how little simplicity, and brotherly love, and tender-heartedness, is to be found among ministers and Christians of every grade.

"6. Think how many Christians there are, who will cheerfully spend hundreds of dollars yearly in dress and equipage, &c., who would consider themselves very much crowded upon, if they were urged to give the same amount to Christ, for the purposes of his kingdom."

These things, no doubt, call for weeping, for penitence, and for reformation. The great work of evangelising the world has scarcely commenced. The churches are not yet awake to the magnitude of the subject. The little we are permitted to see calls indeed for humble gratitude; but it calls also for increasing solicitude.

"When there is one universal revival overspreading the whole world, and the nations are born into the kingdom of Christ, then may Christians meet *where* their tears shall be wiped away, and *where* they may *rejoice* with joy unspeakably great and full of glory."

Another Definition.—We gave a short time since, a definition of priestcraft, as derived from one of the wicked prints of the day. The following, which applies to the hackneyed phrase, "union of church and state," is equally legitimate. It appeared some time since, in a long article published in the "United States Telegraph," relating to Mr. M'Creery's report on the Sabbath mail question:—

"The blending of ecclesiastical with civil power—in what does it consist? He answers, "*In being influenced in the exercise of temporal power by religious belief.* Of the union of church and state, so generally and justly deprecated by our countrymen, *this is the essence.*"

Reader, do you not perceive in this definition, the "essence" of blank atheism? The matter is perfectly plain. Hereafter it must be considered as a crime even to do *right* in politics, under the *influence* of *religious* belief.

This, to be sure, is quite a modern definition, and one totally at variance with the existing authorities. But no matter; it now has a technical meaning in this country, which is perfectly well understood. Any person who would object to national atheism, is in favour of the union of church and state. Any man or class of men, who would endeavour to extend the general influence of religion, by Sabbath schools, by bible and tract distribution, by missionary associations, &c. must of course be friendly to the ultimate union of church and state. Any man who would presume to ask permission of Congress to keep the Sabbath in the mail department, according to the dictates of his own conscience, though he ask no higher privilege than is given by the constitution to the President of the United States, and to the judges of our courts, &c. &c.; that man must of course be denounced, as directly seeking, by the establishment of "a new precedent" in our legislative proceedings, the union, the fatal, inevitable union of church and state.

Christians should be apprised of the political aspect of things, as well as of the signs of the times, in a religious point of view. And we may here see, without the danger of mistake, what it is that "is so *generally* and so *justly* deprecated by our countrymen," who, in party politics, harp so much about the union of church and state.

The Fourth of July—comes this year on the Sabbath. Ought not every christian congregation throughout this favoured land of liberty and independence, to do something on that day towards the emancipation of the coloured population; some two or more millions of whom are still in slavery? The claims of the Colonisation Society should then be presented, and a contribution taken up in aid of its funds. This, while it would be an appropriate thank-offering on our own behalf, for the blessings of civil and religious freedom, would have a tendency, directly or indirectly, to extend these blessings to a people who have long been held in oppression, in the midst of our favoured land. Multitudes of slaves would be emancipated immediately, if the means of transportation could be furnished.—This fact has been fully ascertained; and a knowledge of it ought to have its appropriate influence on every heart. The inhabitants of the colony of Liberia are fast rising in wealth, and in commercial, civil, and intellectual importance. Soon, perhaps, they will afford great facilities in their own way towards emigration.

"Does the Christian tremble? He need not. The ark of God is in no danger."

This is the remark of a writer in one of the religious journals, on the subject of the increase of infidelity in our country; and he enforces the remark, by quoting some of the precious promises which relate to the future glory of the church.

To enjoy the comfort of such promises, however, Christians must be in the field of effort. They must neither be at "ease in Zion," nor "turn their backs upon their enemies." The certainty of ultimate victory does not render it proper to be enjoying the triumph, before the battle is fought. We live in times of peril; and deliverance must come through the labours, the wrestlings, the prayers and the tears of the church. To the idler, it may still be said, perhaps, as to one of old, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . . from another place; but thou and thy father's house shall be destroyed." The wicked may rage awhile and perish; but this is no time for supineness among Christians.

The following appears in the papers, as derived from the Nuremburgh Courier:—

"We are assured, that several catholic priests in Silesia, have, after taking the advice of the most enlightened of their parishioners, come to the resolution of entering into the bonds of marriage, and have formally declared to their superiors their resolution to embrace the protestant faith, with their respective congregations, in case the heads of their communion should oppose their design."

This *conditional* reformation—we do not think much of it. But how will the Pope decide? Will he *dispense* with the *vow of celibacy* to save his priests from *heresy?* Or will he excommunicate them?

Modern Infidelity.—The thoughts of the writer under this caption, turn this week, it seems, on the subject of modern literature, a fruitful source of irreligion and skepticism.

Rev. Mr. Barnes.—The Presbytery of Elizabethtown have decided unanimously against the translation of this gentleman from his present charge.

Liberia Herald.—A weekly paper, bearing this title, is now published at Liberia, the African colony. The editor was a graduate of Bowdoin college, Maine.

For the Western Recorder.

ONEIDA INSTITUTE.

MR. EDITOR—I formerly gave information through your paper, that our institution was full; but the notice was probably overlooked by some; and others supposing that we should be able to accommodate a greater number, when the building that the trustees are now putting up should be completed, still continue to apply. I wish to inform the public, as far as it is practicable through your paper, that we have as many students as *can* be accommodated, the *present season.*

I wish also to remind those friends and patrons, who have engaged to aid us in money and materials for building, that the institution now stands in great need of these very indispensable requisites for building; that another edifice is under contract, when the present one is finished; and should every subscription be punctually paid, we should fall very considerably behind the amount required for the buildings.

The second report is now out, and the sums subscribed and those paid, may be seen in opposite columns. Some have been paid since the date of the report; and in others there may not be a perfect accuracy; but mistakes, if there be any, can be easily rectified. As reports could not be sent to all the friends of the institution, those who may receive copies are requested, when they have read them, to hand them over to others.
GEO. W. GALE,
Agent, &c. for the Trustees.

Oneida Institute, May 8th, 1830.

POLITICAL.

CONGRESS.

The proceedings of Congress, during the week ending on the 8th inst. contain little that is interesting. The debate on Mr. McDuffie's substitute for the bill to amend the tariff laws, was still continued in the House of Representatives; but no question had been taken, to test the disposition of the House on the subject.

The Senate, on Tuesday the 3d inst. resolved itself into a court of impeachment, for the trial of Judge Peck. The oath was administered to the Vice-President by the Secretary, and by the former to the Senators, as they were successively called. The court being thus organised, the managers on the part of the House of Representatives entered the senate chamber, and took the seats assigned them within the bar. Proclamation having been then made, Mr. Buchanan, chairman of the managers, read to the Senate the articles of impeachment against Judge Peck; and when he had concluded, the President informed the managers that the Senate would take order on the subject, of which due notice would be given to the House. The managers then retired; when a resolution was adopted, that a summons be issued to Judge Peck, returnable on the next Tuesday.

In the Senate, on Thursday, Mr. Dickerson, from the committee to which had been referred so much of the President's message, as relates to the disposal of the surplus revenue, after the payment of the national debt, reported a bill for the distribution of the revenue among the states, which was read, and ordered to a second reading.

In the House of Representatives, the same day, Mr. Wickliffe, from the select committee on the subject, reported a bill to amend the several acts authorising the registering and granting licenses to steam-boats, and to provide for the better security of the lives of passengers on board those vessels. The bill was twice read, and referred to a committee of the whole.

In the Senate, on Monday the 10th inst. an unsuccessful attempt was made to amend the bill from the House, for reducing the duty on tea, coffee, &c. by also reducing the duty on salt.

In the House of Representatives, the same day, Mr. Davis gave notice, that he should, on Wednesday, call up the reports from the majority and minority of the committee on the judiciary, in the case of Judge Conkling, of New-York.

FOREIGN.

Bolivar proclaimed an Outlaw, by Paez, and a reward offered for his head!—The Boston papers contain several documents relating to Colombian affairs, one of which is a proclamation by Paez, dated Valencia, March 2; from which the following are extracts:—

"Considering that Simon Bolivar has not received from any legitimate government, authority to make war upon us:—Considering that the defence of our lives and homes is of natural right; that in no wise we have provoked this war, but that on the contrary we have maintained ourselves in an attitude just, moderate and decorous respecting the rights of our neighbours: And in fine, consulting the safety of the country, which is the supreme law, we have decreed, and do decree:—

"1. All the citizens are authorised to kill Simon Bolivar, his officers and soldiers, who shall be found making war, in the territory of Venezuela, or committing any act of hostility against her peaceable inhabitants.

"2. If any village, town or city, shall give aid to the tyrant Bolivar, or his followers, it shall be outlawed and burned.

"3. The government of Venezuela offers the sum of $2000 for the head of Simon Bolivar, if he shall fire a gun in this unjust and wicked war, or shall be apprehended within the limits of Venezuela.

"4. The whole population are charged with the execution of this decree."

Colony of Blacks in Upper-Canada.—This colony is said to be very flourishing, consisting already of more than eleven hundred persons. Some of the poor settlers are, however, in distress, and donations are solicited. Austin Stewart, of Rochester, is appointed agent to receive donations.

DOMESTIC.

Another Steam-Boat Accident.—The Nashville Republican, of the 27th ult. contains the following account of a fifth steam-boat disaster:—

"On Friday last, as the steam-boat Tally-ho, Turner, master, was proceeding down the Cumberland, near Dover, one of her boilers bursted, killing a sailor, and a negro, and so terribly burning the engineer, Mr. Sturdevant, that he died in a few hours after. We understand the boat had just received a supply of wood, was in the act of putting off, and the engineer about to let the steam upon the engine, when the cap of the boiler, *which appears to have been very imperfectly made*, was forced off, projecting the boiler to the rear, where it confined the engineer, burning him fatally."

The Cincinnati American of the 3d inst. says, that intelligence of this accident had been received there, and according to the report, five men had been killed. "The engineer, who was mortally wounded, declared previous to his death, that the accident was beyond his control, as the boiler was full of water. No list of wounded is as yet received."

There seems to be little doubt, that, in this instance, the casualty occurred from a deficiency in the construction of the boiler. Thus, during the season, nearly one hundred lives have been lost, by the explosion of boilers; sixty on board the Helen McGregor, three or four on board the Huntress, nine on board the Chief Justice Marshall, fourteen on board the Caledonia, and three or four on board the Tally-ho.

Legislature of Connecticut.—The legislature of Connecticut met at their new hall, in New-Haven, on Wednesday the 5th inst. Henry W. Edwards was chosen speaker of the house of representatives, and Messrs. Ingham and Dewitt, clerks. On Thursday, Gov. Tomlinson transmitted his annual message. The financial concerns of the state are represented to be in a very flourishing condition.

The Connecticut school fund is now estimated at $1,882,000. The dividends during the past year have amounted to $76,513 50. This money is apportioned among the school districts according to the number of children between the ages of 4 and 16, which number, in the whole state, was at the last enumeration, 85,015.

The balance of receipts at the Wethersfield state-prison, during the year ending the 31st of March, over and above all expenses incident to its management and the support of the convicts, was $5,068 94. The Newgate prison, for ten years previous to its abandonment, created an average annual expense to the state, of $8,400. Difference in the result of the two establishments, per annum, on the score of economy, $13,468 94! The number of convicts on the 31st of March, was 167; being an increase during the year, of 33. Of the whole number, 13 were females. Gov. Tomlinson recommends the erection of an additional building for the accommodation of the latter, in order that they may be subjected to solitary confinement by night, and employment by day, (in like manner with the male prisoners), under the direction of a suitable matron.

The Salem Murder.—Four persons have been arrested at Salem, charged with the murder of Mr. White; and the proof of their guilt, it appears, has been found sufficient, to authorise an indictment. Their names are—Richard Crowninshield, Jun. and George Crowninshield, of Danvers—Benjamin Selman, of Marblehead, and Daniel Chase, of Salem. The indictment charges the first named with having inflicted the wounds upon the deceased, with a hatchet, and the others with being present, aiding and abetting him. Their trial is fixed for the 9th of November next.

Fire in Rochester.—A range of ten stores in Buffalo-street, near the centre of the village of Rochester, was burnt down about ten o'clock on the evening of May 6. Mr. Seymour's boarding-house was also burnt. The Enquirer printing-office was in one of the buildings; but the materials were saved. The buildings were owned by Mr. Marchant.

Coffee.—It is estimated that in 1828, there were consumed in the United States, 39,156,733 pounds of coffee, yielding a duty, at five cents the pound, of $1,957,836. The bill which has recently passed the House of Representatives will make a saving to consumers, in this article, of $1,174,701. In 1832, a further reduction of $391,567, is contemplated. This measure, by rendering this article cheap, will indirectly tend to the promotion of temperance. Coffee is one of the best substitutes yet for ardent spirits.

Affray.—The Milledgeville Statesman gives accounts from the gold regions, of a serious affray which has recently occurred among the diggers in the Cherokee nation. It is stated that a party of fifty or sixty Carolinians assailed a party consisting of twenty Georgians, for the purpose of driving them from a branch in which they were digging. After a warm contest, the Carolinians were driven off, and the Georgians remained masters of the mine. It is said one man was mortally wounded by a blow from a spade, and has since died. Others were badly hurt.

Young Convicts.—A law passed the last legislature, empowering the Governor to direct the removal of any criminal under 17, from the state-prisons, (when the inspectors thereof shall recommend it), to the house of refuge in New-York; the expense of such removal to be paid by the county where the convict was sentenced.

Sloop Detroit.—We understand from the owner of the above sloop, that a contract has been made for raising her.—*Alb. D. Adv.*

The United States Senate have confirmed the nomination of Amos Kendal, as fourth auditor of the treasury, (every member thereof being in his place), the Senate being equally divided, 24 to 24, and the Vice-President giving the casting vote in his favour. The nomination of Mordecai M. Noah, to the office of surveyor of the port of New-York, was *rejected*, by a vote of 25 to 22. The nomination of Moses Dawson, to the office of receiver of public monies at Cincinnati, in the state of Ohio, and of J. B. Gardiner, as register of the land-office at Tiffin, in the same state, were also *rejected* by large majorities.

The following remark, attributed to John Randolph, ought to be engraved on the heart of every American patriot:—"The very mention of a disunion of these states, is a great public injury. It goes to unhinge the tone of the public mind. It makes men acquainted with the possibility of the thing, and once admitted into their breasts, they will not contemplate it with that *abhorrence in which it ought to be held by every true patriot.*"

The mail robbery, with the conviction of Wilson and Porter, have been dramatised in Philadelphia! A writer in Poulson's Advertiser says:—

"If this play be encouraged, and afterwards these miserable beings should expiate their crimes on the scaffold, will we not probably see the execution treated as a *fine joke*, and held up to the public gaze in the shape of a *farce?* and to what length we might thus be carried we dare not look."

* * *

Installation.—On Wednesday the 24th ult. Rev. *George R. Rudd* was installed by the Presbytery of Bath, over the church and congregation in Prattsburgh, Steuben County.

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from the 6th March, to the 12th May, 1830.

Vernon Centre—J. W. Waters, $5: Mrs. Matteson, from the sale of gold beads, $2.38,	$7 38
Fairfield—Mon. con. by Rev. G. Foot,	25 00
Utica—Fem. Assoc'n, by Mrs. S. Clark, treas'r, $142.22: 1st Presb'n Society Gent. Assoc'n, by M. Bagg, t'r, 19.31: 2d Pres. Society mon. con. by Mr. E. Cadwell, $27,	188 53
Paris—Dr. E. Judd, a bbl. of dried fruit and other articles, for Dr. G. P. Judd, at the Sandwich islands: Do. a donation to the Board, $12,	12 00
New-Hartford—An individual unknown,	1 00
Bridgewater—Mon. concert, by Rev. J. Baldwin,	11 81
Salina—Mon. con. by Mr. H. Barnes,	10 00
Peterboro—By Rev. Mr. Mills,	11 00
Deerfield & Russia—Mon. concert,	3 00
Oswego—Mon. con. by Dea. A. Mix,	24 00
Marshal—Mr. David Barton, an annual donation,	12 00
Russia—Fem. Assoc'n, by Mrs. Sears,	4 31
Whitesboro—Ladies' Miss'ry Association, in part towards constituting Elder Luther Holbrook an honorary member of the Board, $62.12: A bundle of clothing, estimated $16.75,	62 12
Hew-Haven—Miss'y Assoc'n, by Mr. H. Nichols, treas'r,	3 00
From the Auxiliary Associations of the Chenango Presbytery, and the following Church Associations, viz:—Chenango-Point, $62: Bainbridge, $3: 1st Coventry, 9.66: 2d Coventry, 9.27: Guilford, 14.93: Smyrna, 8.47: Sherburne, 4.91: Chenango Forks, 1.75: 2d Lisle, 1.25: Norwich, 5: Oxford, 28.08: Windsor, 4: Greene, 2: 1st Lysle, 16.63; by Rev. E. D. Wells, agent,	171 00
Westmoreland—Ladies' Benev. Society, for the benefit of James Eells, a heathen youth at the Mackinaw station,	12 00
Total in cash,	$558 15

ABIJAH THOMAS, *Agent.*

☞ The Subscriber acknowledges the receipt of *Thirty-Seven and a half Dollars*, from an unknown individual, as a second semi-annual payment to educate a young man for the ministry.
S. C. AIKIN.

Utica, May 17, 1830.

DEATHS.

In Syracuse, on the 9th inst. Mrs. *Melinda Knapp*, wife of Mr. Moses Knapp, of Onondaga, and daughter of Rev. N. J. Gilbert, of Syracuse, aged 22.

In New-York, on the 9th inst. Mr. *Daniel Merrit*, of Troy, aged 65.

In Greene county, N. C. Mr. *Anthony Van Pelt*, aged 126 years. During the revolutionary war, he was excused from military duty on account of his years. He enjoyed to the last the use of all his faculties, particularly his sight.

At Georgetown, S. C. on the 21st ult. Rev. *Thomas Avant*, of the methodist church, aged 64; and on the 30th ult. his son, *Eli Avant*, in the 25th year of his age.

In Lyndborough, N. H. on the 15th ult. Mr. *Nathan Green*, aged 75. The deceased was a miser, in the truest sense. He is supposed to have possessed an estate to the amount of from 20 to 30,000 dollars, and yet he probably never ate what by others would have been deemed a comfortable meal of victuals, or wore a decent garment in his life! He had no family; but lived a recluse, and died without any to lament his departure. He had many poor relations, to whom he left only very trifling legacies; but divided the bulk of his property between two nephews less needy.

NEW GOODS.
NEW-YORK CASH STORE.

E. WILLIAMS, formerly one of the firm of BIDWELL & WILLIAMS, having taken the Store, No. 65, Genesee street, offers for sale an entire new Stock of DRY GOODS, on the lowest terms.

Also, on hand, one chest fresh Hyson TEA, very cheap. *Utica, May* 18, 1830. 20w3

HAMILTON COLLEGE.

THE Trustees of Hamilton College are hereby informed, agreeable to the provisions of the charter, that a special meeting of this Body will take place at the inn of M. Foot, Esq. in the village of Clinton, on Wednesday the 9th of June next, at 10 o'clock, A. M.

As the object of the meeting is highly important, viz. the appointment of a Professor of Rhetoric, the attendance of the members is earnestly requested.

A. S. NORTON, Senior Trustee
residing in the town of Kirkland.

Clinton, May 12, 1830. 20

BOOKS AND STATIONARY,
AT NO. 60, GENESEE STREET.

WILLIAM WILLIAMS is now receiving his spring purchases of Books and Stationary, comprising a great variety of Theological, Medical, Miscellaneous, School and Classical Books, and a general assortment of English and American Stationary.

His purchases having been made for cash, enables him to offer the whole at much lower prices than heretofore. *Utica, May* 10, 1830. 19w3

SEMINARY FOR YOUNG LADIES.

THE summer term of this Institution will commence on Wednesday the 26th of May instant, and will continue fourteen weeks, to the 1st of September.

Pupils may be admitted at any period of the session, to continue, at least, three months.

Preference will be given to those who intend to remain in the Seminary six months or a year.

SAMUEL WHITTELSEY, Principal.

Utica, May 3, 1830. 18w3

SCOTT's BIBLE, AT $14.

HASTINGS & TRACY have just received a new supply of Scott's Bible, which they will sell, for *cash*, at $14 per set. *May* 3, 1830.

WOODBRIDGE's
GEOGRAPHICAL WORKS.

FOR SALE, by the dozen or single, Woodbridge's School Geography, eleventh edition, with an improved Atlas, including an enlarged map of the United States, with New-England, New-York, Pennsylvania, and New-Jersey, on an extended scale.

Woodbridge & Willard's Universal Geography, third edition, with modern Atlas, for the higher classes.

Willard's Ancient Atlas, upon an improved plan.

Willard's Geography for Beginners, in the style of familiar conversation, second edition, with Atlas.

By the report of the Superintendant of Schools in the state of New-York, just published, it appears that Woodbridge's School Geography has been adopted and is now in use, in 309 towns in this state. The introduction of this work is rapidly extending throughout the United States. Two editions have already been published in England. A full supply of the above popular works for sale at the publishers' prices, by

18w6 HASTINGS & TRACY,
Utica, May 4, 1830. and WM. WILLIAMS.

NOTICE.

JOHN W. HITCHCOCK, M. D. has taken the office over No. 85, Genesee street, and offers his professional services to whoever may want them.

Utica, March 23, 1830. 12

CLINTON FEMALE SEMINARY.

THE summer term of this Institution will commence on Thursday the 20th of May.

TERMS.—For English Grammar, Arithmetic, Geography, History, Astronomy, Composition, Penmanship, Stenography, Map-drawing, Needlework, together with particular attention to Reading and Orthography, - - - - *per quarter*,	$5 00
The same, with Rhetoric, Logic, Chemistry, with experiments, the rudiments of Natural Philosophy, with illustrations, Elements of Geometry, Moral Philosophy, Natural Theology, Evidences of Christianity, Drawing, Painting in Water Colours, and Velvet Painting, - -	6 00
The same, with the French Language, - -	8 00
A course of Lectures on Botany, to commence the middle of June, and continue about ten weeks,	2 50
Lessons in Music, with the use of the Piano, exclusive of other branches, - - -	12 00

Board and lodging, $1,50 per week: Washing, 25 cts. per dozen.

The institution is furnished with Maps, Globes, and a cabinet of Minerals; also, a Library for the use of the Young Ladies. As experience ever evinces the necessity of daily exercise, for the preservation of health, and for securing vigorous effort of intellect, particular attention will be given to the pupils in this respect.

The Teachers pledge themselves, that while there shall be no exertion omitted, in bringing forward their pupils in their various studies, that the manners of the Young Ladies shall receive the attention their importance demands.

The academic year commences on the third Thursday of November, and is divided into two terms of twenty-two weeks each.

E. A. ROYCE.
S. ROYCE.

N. B.—The Pupils will furnish their own candles, candle-sticks, snuffers, and towels.

Clinton, Oneida co. April 27, 1830. 17w4

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honorable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated.
N. SAFFORD.

Utica, April 6, 1830. 14

NEW GOODS.

AUGUSTUS PEASE, at the cheap Cash Store, No. 36, Genesee street, has just received a general assortment of seasonable DRY GOODS, which are offered unusually low.

Utica, April 27, 1830. 17w3

GROCERIES.

PARKER & HASTINGS, No. 90 Genesee street, (Green Store), are now receiving a fresh supply of GROCERIES, comprising almost every article usually kept in their line of business, which they offer at a very small advance from the New-York prices, for cash.

Utica, April 27, 1830. 17

TEAS, SUGARS, COFFEE.

50 chests fresh Teas, 10 hhds. Brown Sugars,
20 bags Coffee, 30 boxes Loaf Do.
Just received, by PARKER & HASTINGS,
No. 90, Genesee street.
Utica, April 27, 1830. 17

MOLASSES, FISH, TOBACCO.

30 hhds. Molasses, 60 bbls. Mackerel,
150 qt's Codfish, 40 kegs Tobacco,
15 bbls. Shad, Now receiving, and for sale,
By PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

FRUIT.

THE Subscribers are just receiving a Supply of fresh FRUIT, among which are—
80 boxes Raisins, 30 drums Figs,
50 do. Lemons, 10 do. Sultana Raisins,
20 do. Oranges, 40 bales Almonds, &c. &c.
PARKER & HASTINGS,
April 27, 1830. No. 90, Genesee street.

ALL HAVE ARRIVED.

OUR Spring Purchases are now in Store; and our Stock is probably more general than in any other establishment above New-York. They are offered, as usual, at wholesale or retail, at a small advance.

SHEARMAN & THOMSON.

Utica, April 27, 1830. 17w4

CARPETINGS.

7000 & 20 yards Kidderminster, Ingrain, Venetian, Tariffville, & Thomsonville Carpets, are now in store. Some entirely new and splendid patterns are offered cheap, wholesale or retail, by

SHEARMAN & THOMSON.

Utica, April 27, 1830. 17w4

MILLINERS

CAN find every thing pertaining to their trade—Leghorns, Navarinos, Plain Dunstables, Open & Satin Straw Hats, by the case, dozen or single: Bonnet Silks, Cotepallas, Ribbons, Cane, &c: In fine, our Stock of Millinery Goods is the best we have ever been able to offer. Milliners can here find, as usual, all they want, and at bargains, without being at the trouble of making their purchases at different places.

SHEARMAN & THOMSON.

Utica, April 27, 1830. 17w4

VEGONIA, KERSEYMERES, French Drills, Union Linens, Indienne, French & English Ginghams, and Bengal Stripes, are for sale cheap, at

SHEARMAN & THOMSON's.

Utica, April 27, 1830. 17w4

EXTRA DE COUPE, Crape & Gauze Scarfs and Handkerchiefs, at

SHEARMAN & THOMSON'S.

Utica, April 27, 1830. 17w4

EXTRA rich figured CORIUNO, for Ladies' Dresses, a new & fashionable article; also, changeable Gros de Naps, for sale, at

SHEARMAN & THOMSON's.

April 27, 1830. 17w4

PLAIN PALMARINES, Hair Cord Cambrics, White Velvet for painting, French Bombazines, Lace Veils, Parasols, Silk and cotton Umbrellas, &c. are all to be found cheap, at

SHEARMAN & THOMSON's.

April 27, 1830. 17w4

FLOUR.

FOR SALE, the Ontario and Utica Mills Flour, by the barrel or quantity, by

April 6, 1830. [14] PARKER & HASTINGS.

REVISED STATUTES.

HASTINGS & TRACY have just received, Notes on the Revised Statutes of the State of New-York, as originally published in the Ontario Messenger, pointing out the principal alterations made by them in the common and statute law.

Utica, April 27, 1830.

POETRY AND MUSIC.

From the N. Y. Daily Advertiser.

THE WIFE.

"She flung her white arms around him; thou art all
That this poor heart can cling to."—

I could have stemm'd misfortune's tide,
And borne the rich one's sneer,
Have brav'd the haughty glance of pride,
Nor shed a single tear.
I could have smil'd on every blow,
From life's full quiver thrown,
While I might gaze on thee, and know
I should not be "alone."

I could—I think I could have brook'd,
E'en for a time, that thou
Upon my fading face hadst look'd
With less of love than now:
For then, I should at least have felt
The sweet hope still my own,
To win thee back; and whilst I dwelt
On earth, not been "alone."

But thus to see, from day to day
Thy bright'ning eye and cheek,
And watch thy life-sands waste away,
Unnumber'd, slowly, meek;
To meet thy smiles of tenderness,
And catch the feeble tone
Of kindness, ever breath'd to bless,
And feel, I'll be "alone:"—

To mark thy strength each hour decay,
And yet thy hopes grow stronger,
As fill'd with heaven-ward trust, they say,
"Earth may not claim thee longer:"
Nay, dearest, 'tis too much; this heart
Must break, when thou art gone;
It must not be, we may not part,
I could not live "alone!"

For the Western Recorder.

A QUERY.

Mr. Editor—I have often known young people, who were professors of religion, commence the cultivation of church music with much ardour, and for a time manifest a commendable degree of perseverance, when all of a sudden, they would abandon the choir and school, without assigning, as far as I could learn, any sufficient reason for their desertion. Is such a course of conduct consistent with your ideas of christian propriety?

Your's, &c. LEGATO.

The solution of the above query must depend upon circumstances. Christians sometimes find, after having frequented such places for a while, that in a spiritual sense, it is not good for them to be there; and perceiving no remedy in the then existing state of things, they retreat, rather than suffer their minds to be dissipated by the unchristian associations that surround them. These persons are often excusable. We wish there were no worse instances of desertion than these; for then, where there is a pious teacher, the remedy would be easy. But when we find those professedly pious, abandoning this species of worship and of cultivation, merely from indolence or disinclination, not to say through envy, or ill will, or jealousy, we often feel constrained to lament that there is so little conscience on the subject.

* * *

English and German Hymns.—A writer in the London Evangelical Magazine speaks, relatively, of the number of hymns in English and German, as that of one to fifteen:—

"We have understood," he says, "from a gentleman who has been long conversant in this department of our sacred literature, that the number of approved English hymns, current among all denominations of Christians, does not probably reach to five thousand. What will our countrymen say, when we inform them that the German hymns in popular use, originating with those by Luther, Nicolai, Homburg, Paul Gerhard, &c. and coming down to the time of Klopstock, Gellert, and Lavater, in a great variety of beautiful metres, and a large proportion of them being of the first order as to excellence, amount to above seventy thousand! These hymns have had a most deep, pervading, and beneficent influence, in keeping alive the faith, and feeling, and practice of genuine religion."

Such a statement as the above is rather surprising to an English reader. To say nothing as to the lyrical character of the German hymns, every experienced vocalist in this country will admit, that not more than one hymn out of ten that obtains a general circulation, is well adapted to the purposes of song.

* * *

Need of Reform.—The following paragraph is copied from a communication in the Vermont Chronicle—the same that we alluded to last week:—

"There are undoubtedly places in this state, where church music accomplishes its original and only justifiable design. But if I were to judge, after a slight acquaintance in some of our populous villages, I should say those places were few. I will not attempt to show what the true design of church music is or should be. But I will suppose a more favourable case than frequently occurs. Let a choir of singers perform in exact time; let their voices be melodious, and unite in perfect harmony, and if not a line or word is pronounced so as to be understood by the audience, is the effect produced, one which is desirable on the holy Sabbath, in the presence of the Lord of Hosts?

"But bad pronunciation, or rather, a want of pronunciation, is not the only evil which prevails in almost all our choirs of singers."

We are glad to find that the "evil" above specified is beginning to be felt by conscientious worshippers, in Vermont, as well as in other places. This we may hope will be followed with corresponding efforts towards removing the evil; a work, which, though it requires a little time and perseverance, is by no means difficult, in itself considered. This work done, other sources of improvement will present themselves, which are equally obvious, and equally practicable. Most schools are suspended, just when the chief labour of cultivation ought to begin.

MISCELLANEOUS.

PATRIOTISM VS. KNAVERY.

The following striking maxims on the subject of patriotism, which were furnished by Bishop Berkeley, about eighty years ago, are not inapplicable to the present state of things in our own country. We copy them in an abridged form from the Journal of Humanity, as derived from Berkeley's Works, vol. 3, pp. 141—3.

1. Every man, by consulting his own heart, may easily know whether he is or is not a patriot. But it is not so easy for the by-standers.

2. Being loud and vehement against a party, or for a party, is no proof of patriotism.

3. A man whose passion for money runs high, bids fair for being no patriot; and he likewise, whose appetite is keen for power.

4. A native than a foreigner, a believer than an infidel, has a better chance for being a patriot.

5. It is impossible an epicure should be a patriot.

6. It is impossible a man who cheats at cards, or cogs the dice, should be a patriot.

7. It is impossible that a man who is false to his friends and neighbours, should be true to the public.

8. A man who hath no sense of God or conscience; would you make such a one guardian to your child? If not, why guardian to the state?

9. A sot, a beast, benumbed and stupified by excess, is good for nothing, much less to make a patriot of.

10. A fop or man of pleasure makes but a scurvy patriot.

11. A sullen churlish man, who loves nobody, will hardly love his country.

12. The love of praise and esteem may do something; but to make a true patriot, there must be an inward sense of duty and conscience.

13. To be a real patriot, a man must consider his countrymen as God's creatures, and himself as accountable for his acting towards them.

14. I have no opinion of your bumper patriots. Some eat, some drink, some quarrel, for their country. Modern Patriotism!

15. Ibycus is a carking, griping, closefisted, fellow. It is odds that Ibycus is not a patriot.

16. We are not to think every clamorous haranguer, or every splenetic repiner against a party, is therefore a patriot.

17. A patriot is one who heartily wisheth the public prosperity, and doth not only wish, but also studieth and endeavoureth to promote it.

18. Gamesters, fops, rakes, bullies, stock-jobbers: Alas! what patriots!

19. The patriot aims at his private good in the public. The knave makes the public subservient to his private interest.

20. A patriot will never barter the public money for his private gain.

21. Moral evil is never to be committed; physical evil may be incurred, either to avoid a greater evil, or to procure a good.

22. Where the heart is right, there is true patriotism!

23. He that always blames, or always praises, is no patriot.

24. A man rages, rails, and raves; I suspect his patriotism.

25. A patriot will esteem no man for being of his party.

26. The factious man is apt to mistake himself for a patriot.

If enquiry were to be made at the present day, for patriots, such as would answer the above description; where would they be found? Not many of them, we fear, would be found in office.

LOTTERIES.

Extract from Gov. Tomlinson's message to the Legislature of Connecticut, at the commencment of its session, on the 15th instant:—

"The repeal of the act for licensing and regulating lottery-offices, and the prohibition of the sale in this state of tickets in lotteries authorised by other states, adopted by the general assembly in the year 1828, were designed to lead to the ultimate and entire suppression of the ruinous and demoralising lottery system. It was then confidently believed, that the vending of foreign tickets being prohibited by law, an admitted and threatening evil would be soon terminated, by the steady refusal of the legislature of this state, under the restraining influence of enlightened judgment and correct public sentiment, to authorise lotteries in future. None having since been granted, the hope is cherished, that for no purpose whatever, an evil so disastrous to the general weal of this community, and especially to its inconsiderate and unwary members, as is a lottery, will again receive legislative countenance. It cannot have escaped your observation, however, that lotteries, sanctioned by law in times past, when they were not managed in the present objectionable manner, and when unfortunate and deplorable experience had not disclosed fully their destructive tendency, are still in full operation in this state, stimulating cupidity, and exciting vivid hopes, while they cause bitter disappointments, urge to desperate adventure, and too frequently plunge into complicated misfortunes, the deluded victims of their sinful allurements. The object of the act of 1828, therefore, has not been accomplished. Indeed, it may well be questioned, whether that act has effected more, than to change the source of the mischiefs it was intended to eradicate. A full investigation of this subject is a matter of deep concern, and rendered necessary by its intimate connexion with the general interests and well being of society."

* * *

The following appears to be a new edition of an old story:—

From the Albany Christian Register.

ORIGINAL SIN,

AND THE INTRODUCTION OF MORAL EVIL.

The minds of many appear to be troubled very much with the inquiries, How was sin introduced into the empire of a holy and omnipotent being, and how do all men become sinners by their connection with Adam? A venerable elder in one of our churches, having become considerably perplexed in meditating on these subjects, determined to read every thing written on them, which he could procure. But the more he read, the more confused & unsettled his mind became. He was one day sitting on his piazza, labouring to scatter the fogs which had been for some time thickening in his theological horizon. While employed in these reveries, he looked towards a thrifty young orchard which stood near the house, where he saw a large hog making fearful inroads on a pile of apples which had just been gathered. In a moment the theologian was merged in the farmer; he sprung from his seat and called to one of his men:—"William, William, drive that hog out of the orchard." William, fearful that his reputation for carefulness was at stake, instead of running to prevent any further mischief, stood scratching his head, and bawled out, "Why how did the *devil* get in!" "Never mind," said the old man, "how he got in; run and drive him out." Such an impression did this incident make on his mind, that the moment he returned to his theological meditations, he heard his own answer to William sounding in his ears: "Never mind how he got in; run and drive him out." And whenever, after that, he heard any minister discussing the question of the introduction of moral evil, and spending all his energies in trying to determine how we became sinners, he would say, "That man reminds me of my William, when he stood and saw the hog eating up the apples, asking me, "How the *devil got in?*" "Never mind, said I, how he got in; run and drive him out."

* * *

From the Charleston Observer.

Mr. Editor—While every body is complaining of hard times, there are none who appear to act on the principle of *retrenchment*, except those who have hitherto been in the habit of contributing for the support of religious objects. Here, retrenchment is remarkably visible, as may be witnessed by the diminished interest which is taken in all our benevolent institutions. *Inference.*—Much of the boasted luxury of benevolence is nothing better than refined selfishness, for when it comes in competition with pleasures of an earthly nature, it is satisfied with doing nothing. OMICRON.

* * *

God doth so give blessings and mercies unto his own people, as that he may be most of all seen therein. A promise of a great seed, like the stars of heaven, and the sand upon the sea-shore, is given to Abraham; but before it is fulfilled, Abraham's body is dead, and Sarah's womb dead; the sentence of death is put upon the mercy, and the means leading to it. Hereby God is known to be the living God; so long as there is life in the means, God is not so well known to be the living God; but when all means are dead, and yet the mercy comes, "Oh," says a soul, "now I see that God is the living God!" Hereby the power of God is made known. He must needs be great in power, that can say to things that are not—Be; and give a resurrection unto dead things. When all means are strengthless and dead, and yet the mercy comes, "Oh," says a soul, "now I see that God is God almighty: God all-sufficient." "She that is a widow and desolate," saith the Apostle, "trusteth in God." We seldom trust in God, till a desolation comes upon the means. A widow that is desolate trusteth in God.—When desolation comes upon the means, then we learn to trust God. So long as one who is learning to swim can touch the bottom, can touch the earth with his foot, he does not commit himself to the stream; but when he can feel no bottom, then he commits himself to the mercy of the waters. Now, so long as a man can stand upon the second cause, and can feel the bottom with his feet, he does not commit himself to the stream of mercy; but when once the second cause is gone, and he cannot feel the bottom, then he commits himself to the stream of mercy. *Bridges' Sermons on Faith.*

* * *

Right believing is powerful praying; the knees, eyes, and tongue, bear the least share in prayer; the whole of the work lies upon the soul, and particularly upon faith in the soul, which is indeed the life and soul of prayer. Faith can pray without words; but the most elegant words, the phrase of angels, is not worthy to be called prayer, without faith.—*Shaw.*

* * *

Never rest in convictions, till they end in conversion. This is that wherein most men miscarry; they rest in their convictions, and take them for conversion, as if sin seen were therefore sin forgiven, or as if a sight of the want of grace were the truth of the worth of grace.—*Mead's Almost Christian.*

* * *

Though our speech be not always of grace, yet it must be always with grace.—There is a kind of language, the air of which speaks the language of Canaan; Christians should speak like Christians.

LITERARY AND SCIENTIFIC.

NEW PUBLICATIONS.

Among the new works which are mentioned in the English journals, we notice the following:—

An Inquiry into the Means of preventing the destruction of the Aborigines, usually incident upon the settlement of colonies; by B. J. Bannister, Esq. attorney-general of New-South-Wales.

Perhaps it might be well to republish this in our own country, for the benefit of the speculators, office-seekers, and deluded patriots, who seem determined on the removal of the Indians.

The following, also, one should think, from the title, might with equal propriety appear in an American dress:—

On the Constitution of the *Church and State, according to the idea of each;* with aids towards a right judgment of the late Catholic Bill; by S. T. Coleridge, Esq.

The two following seem to have been called forth, in consequence of the progress of abstinence in our own country:—

On the Extent and Remedy of National Intemperance; by James Dunlop, Esq.

Notices respecting Drunkenness, and of the various means that have been employed in different countries to prevent the progress of that evil; by a Medical Practitioner.

The subjoined are of a miscellaneous character:—

Two additional volumes prepared from the papers of Burkhardt; one relating to the Bedouins and Wahabeys of Arabia, and the other to the Modern Egyptians.

Sermons, by Rev. Dr. A. Thomson, of Edinburgh, in answer, it would seem, to Erskine's work on the Freeness of the Gospel.

Book of Rarities of the University of Cambridge, illustrated by original Letters, &c.

Lectures on the Theory and Practice of Surgery; by John Abernethy, M. D., &c. prepared for the press by the author, with Notes.

* * *

Mr. H. Keller has published a list of the most distinguished foreign artists, among the painters and sculptors now at Rome, with an account of their works. The most distinguished of these is the celebrated Danish sculptor, Tornwaldsen.

* * *

An Association has been formed in Holland, for draining the celebrated Lake of Hærlem. It covers 50,000 acres, and was produced by an inundation two centuries ago.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$105 00a	Sole, oak tanned, lb	19a22
Pearl	125 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a9 00	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 87a5 00	Havana, white, lb	12a14
Western (canal)	5 00a5 25	—— brown	9a10
Rye flour	3 00a3 12	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	95a1 00	*Tallow,*	
—— western	1 03a1 10	American, lb	6 1-2a7
Rye	65a65	*Teas,*	
Corn, north yellow	50a	Bohea, lb	30a32
Oats	27a35	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	70a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

NOTICE.

THE Subscriber has removed his Medical Dispensary to the Store of Mr. Oren Clark, on Whitesboro street, where he will keep Dr. Roberts' WELCH MEDICAMENTUM for sale; and also at the druggist stores of Hitchcock & Swan, J. & W. Williams, Warner & Harvey, and H. Storrs & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulness in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.

Utica, April 6, 1830. M. HITCHCOCK.

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families,* and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy,* in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity and Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. Williams & Co. and Warner & Harvey, Druggists, Genesee street.

August 25, 1829. 34

Dr. STERRY's HAIR REGENERATOR,

AND PURIFIER OF THE SKIN.

DR. Sterry, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

GENUINE FRENCH JUJUBE PASTE,

Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success; it is softening, pectoral, and calming; it effectually appeases a cough, and softens the pituitous humour in the throat and breast; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

Dr. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

Utica, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— Utica, *Jan.* 6, 1830.

Dr. Hitchcock—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics;* and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

Utica, *July* 17, 1829.

Sir—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

Utica, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, in the store of Mr. Oren Clark, on Whitesboro' street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility, Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c,

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine:—

To the Editor of the Western Recorder.

Sir—I consider it the duty of every man to give publicity to any thing, coming immediately under his observation, that may tend to the benefit of the human family. I therefore give the following statement, in good faith, and from the conviction that it will prove serviceable to many:—

Abraham Vanderpool has been employed in my stone ware factory several months; during which time he had one of the most inveterate and offensive ulcerated sore legs that ever came within my notice; and, in fact, the fetor arising from it was such as drove each man successively from my employ, almost as soon as engaged. He was directed to commence using Dr. Marshall's Ambrosion. A few bottles of this article removed the offensive smell, *healed the part entirely,* and improved his health in a very high degree. The effect of this medicine was truly astonishing. I shall only add, that this man had been in the hospital at Philadelphia for several months, and left it uncured; and has since had considerable but ineffectual medical aid. AMOS GAY.

Utica, Dec. 31, 1829.

New-Hartford, *July,* 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1820.

Some time after Dr. Mott had performed a difficul operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Mr. John Williams, Messrs. Storrs & Co. Dr. J. B. Marchisi, and Messrs. Hitchcock & Swan, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it.

G. MARSHALL, No. 93, Genesee street, Utica.

August 25, 1829. 34

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

HITCHCOCK's NEWLY INVENTED SNUFF.

FOR the cure and absolute relief of Catarrh, Dizziness of the Head, Nervous Headache, Fallen Sickness, and Infants troubled with Snuffles. It is an immediate relief for the above disorders, and is also found beneficial in partial attacks of the palsy, especially in elderly people; the fits having often been protracted for years. The proprietor, after more than fourteen years practice, can safely say, that he has met with nothing as a substitute for it in the above diseases. Having proved the inefficacy of a variety of catarrhal snuff in his own family, he was induced to make a trial for something more certain and efficacious, and was led to the discovery of the new invented snuff, which succeeded to admiration in his own family, and with numerous others who applied to him for relief. Numberless certificates of its good effects might be obtained; but the proprietor prefers resting it on its own merits, and the unbiassed trial of a candid public, who may wish for relief in such cases. ☞ Sold by WARNER & HARVEY, agents, Utica. *Nov.* 17, 1829. 46

SWELLED NECK,

KINGS' EVIL, OR SCROFULA, &c. &c.

MANY and fruitless were the attempts, both in Europe and America, to discover a remedy for this disease, until Dr De Bornieu, a learned physician of Europe, directed his attention to it. He has finally succeeded in compounding a medicine, which has gained an unparalleled celebrity in Europe, and is just introduced into the United States. It is recommended with entire confidence, as a sovereign remedy for swelled Neck in all its stages, Kings Evil, or Scrofula, &c. It is entirely harmless, not containing a single particle of mercury, and may be used on children, as on others, under any circumstances whatever. The following certificates are given to show the efficacy of this valuable medicine over all others, for the cure of the above diseases, which no other medicine in existence can boast.

The following is from the Hon. Samuel Wright, who has been a member of the Legislature of the state of New-York, fourteen years:—

"New-York, *Dec.* 16, 1828.

"This certifies that I have been afflicted for nine years past, with a scrofulous disease in one of my legs, pronounced by eminent physicians of this city to be of a cancerous nature, which at times has been so bad, that I was unable to go out. Many and various have been the *pretended* remedies tried, but all in vain, until I was advised to try Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, Scrofula, &c. &c. which I am pleased to state, after using two bottles, has entirely effected a cure. "SAMUEL WRIGHT."

The following is from Mr Thomas Allen:—

"This certifies that I have been afflicted with a swelling in my neck, called Goitre, or Swelled Neck, for about six years past. I have applied to eminent physicians, and have taken every thing in the form of medicine, recommended for that disease, without receiving any benefit therefrom, and at length despaired of ever again enjoying my former health. A few weeks since, a friend informed me that Dr De Bornieu's Genuine Ointment was an effectual remedy for my complaint. I immediately obtained it, and after using three bottles, I was restored to perfect health, to the astonishment of myself and friends. I therefore recommend it to those afflicted with the above disease as a safe and effectual remedy. Signed, "THOMAS ALLEN."

Certificate from J. Chapman, M. D.

"This certifies, that I have examined Dr De Bornieu's Genuine Ointment, for Swelled Neck, Kings Evil, or Scrofula, &c. and believe it to be an effectual remedy for the diseases for which it is recommended.

"J. CHAPMAN, M. D."

The above valuable medicine may be obtained of
5 WARNER & HARVEY, Utica.

ODONTICA,

A SPECIFIC FOR THE TOOTH-ACHE.

THIS article is offered to the public, in the full belief that it will be found superior to any thing of the kind ever before used. It will in most cases relieve the pain in a very short time, and has been known in numerous instances, to entirely remove that most excruciating disease, the nervous tooth-ache. It will also remove tartar from the teeth, fasten those that have become loosened, and promote a healthy state of the teeth and gums. It is extracted from a vegetable substance; is warranted to contain no injurious ingredients, and the venders are authorised to sell it at a low price.

Sold wholesale and retail, by WARNER & HARVEY, agents for Utica. *March* 10, 1829. 10

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows: Beginning on Fish creek, at the corner of land owned by Nathan Ladd; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line; then north thirty-six degrees east, fourteen rods, to a stake; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek: And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells,* of premises situate in Vernon, Oneida county; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing and running thence south twenty-three degrees west, one chain seventy-seven links; thence north sixty-five degrees west, two chains and seventy-two links; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.

LEVI HILLS, } *Assignees.*
E. M. HILLS, }
E. Allen, *Att'y.* 48m6

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.